

Gay Community News

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THE GAY WEEKLY 50¢

AUGUST 11, 1979



**New Yorkers
Continue to Protest
Friedkin's *Cruising***

**Women's Court
Convicts
Governor**

**Federal
Anti-Gay Bill
Introduced**

**Psychiatry
On
Trial**

Gay Community News

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Margaret Prescod-Roberts of the N.Y. Prostitutes' Union addresses the Women's Street Court



Tita Weirnamont as Gov. King

Jury of 150 Returns Conviction King 'On Trial' for Rape in Women's Street Court

By Kathy MacDonald

BOSTON, MA — Massachusetts Governor Edward J. King was convicted of rape on the afternoon of July 27 by the Women's Street Court, which convened on the Boston Common across from the State House. Judge Rona Rothman of the Wages for Housework Committee presided.

Prosecuting attorney Mary Hawryshkiw, representing the women of the Commonwealth, charged King with "rape, conspiracy to rape and perpetrate violence against women, and upholding men's power over women in order to uphold their own power over everyone." Named as accomplices in the cases were officials, judges, legislators, and police at both state and local levels. Women representative of many facets of the community were called to testify against King, and the crowd of about 150 people — mostly women — acted as the jury.

Summons Delivered

A summons delivered to King's office charged that the policies and legislation which he has championed have placed women in situations where they are vulnerable to rape. Among the examples cited were welfare cutbacks of Aid to Families with De-

pendent Children (AFDC) monies, King's campaign to curtail abortion rights, increased difficulty in battered women receiving welfare benefits, and King's firing of the Governor's Commission on the Status of Women (see GCN Vol. 6, No. 37).

The women called to testify brought a wide range of issues into play. Mona Zefitel of the Rape Action Project (RAP) spoke of rape in marriage, stating, "A woman is entitled to legal protection from sexual assault whether or not she has had sex with him in the past . . . I urge women to change their shame into anger and their guilt into action."

This issue was also addressed by RAP spokesperson Sandy Resnick, who said, "RAP has already begun to make headway with our demands. The ruling by Superior Court Judge Irwin that a husband can be charged with raping his wife was a major victory in the fight to have rape in marriage recognized in law."

Night Walking Law

Lee Lynn Pierce, an ex-prostitute active in the Prostitutes' Union of Massachusetts (PUMA), discussed the night walking law, which states that any woman walking at night unaccompanied

by a man can be considered to be soliciting for sex and can be arrested and charged with prostitution. According to Pierce, 80% of all women at the Massachusetts Correctional Institution (MCI) at Framingham are incarcerated on charges of prostitution. She urged women to work toward the legalization of prostitution as a means of gaining control over their own bodies.

Ellie Degan of the Mothers' Coalition Against Nuclear Power charged King and accomplices with rape by nuclear power, an issue also addressed by Annie Waterflow of Lesbians United for Non-Nuclear Action (LUNA).

Continued on Page 6

Bill Backed by Christian Lobby McDonald Introduces Anti-Gay Legislation

By Dan Daniel

WASHINGTON, DC — Rep. Lary McDonald (D-GA), with the backing of the Christian Voice lobby, has introduced a bill concurrently in the U.S. House of Representatives and the Senate which is intended to convey "the sense of Congress . . . that homosexual acts and the class of individuals who advocate such conduct shall never receive special consideration or a protected status under law."

House Concurrent Resolution 166 was introduced in the House on July 24, and has been referred to the Judiciary Subcommittee on Constitutional and Civil Rights, which is chaired by Don Edwards (D-CA), a supporter of gay rights issues and a co-sponsor of HR 2074 (the Waxman—Weiss Bill), the federal lesbian and gay civil rights measure. HR 2074 has 46 co-sponsors to date.

Lobbying Pressure

McDonald, who has long been associated with such right-wing organizations as the John Birch Society, introduced his resolution at the urging of Christian Voice, a newly-form lobby with a membership of more than 100,000 persons (including 1500 ministers) across the country. Steve Endean, Executive Director the the Gay Rights National Lobby (GRNL), said, "The real importance of this legislation lies not in its chance of passage but in creating the 'climate' for action on basic civil rights for this nation's lesbians and gay men. I am sure that 'Christian Voice' will use this legislation to mobilize anti-lesbian

and gay male sentiment around the country and stop the progress of our civil rights struggle."

Elected representatives in the Congress, like elected officials anywhere, are especially responsive to large amounts of mail which they receive. It is anticipated that, with McDonald's bill to rally around, the members of the Christian Voice lobby and their friends and supporters will flood the offices of senators and representatives with mail supporting HCR 166 and opposing HR 2074. Essentially, McDonald's measure would give employers the right to fire or refuse to hire a person if she or he were homosexual.

Gary Jarmin, spokesperson for Christian Voice, said that employers must have the right to fire a homosexual because continued employment of such a person might hurt business.

"Suppose you hired someone and he didn't take a bath for a week and let his hair grow long — just generally became so unkempt that your customers complained," Jarmin explained. "You'd fire him because he was hurting your business."

"Now suppose that your customers find out you have a homosexual working for you and say they won't come into your shop anymore unless you get rid of him. You have to be able to fire him, too."

"Far More Dangerous"

Anti-gay amendments to pending legislation have been pro-

Continued on Page 6

Three Convicted in Central Park Ramble Attack

By Gary V. Richards

NEW YORK, NY — A Manhattan jury delivered a guilty verdict in the so-called "Ramble trial" on Friday evening, July 24. The case involved the beatings of six gay men in Central Park on July 5, 1978 by three youths using baseball bats and other heavy weapons. The beatings occurred in the Ramble, a well-known gay male cruising area.

David Thorstad and Betty Santoro, then spokespersons for the Coalition for Lesbian and Gay Rights, had called the attacks "a horrifying example of an escalating wave of violence against the gay community in New York and throughout America (see GCN, Vol. 6, No. 1)." They had asked police to do everything possible to apprehend and prosecute the criminals.

The prosecuting attorney for the State of New York, Steven Dreyfus, told GCN, "The jury came in with the verdict Friday night . . . all three defendants [David Hyman, 19; Kenneth Straw, 19; and Nicholas Perri, 18] had the same verdict . . . and that was first of all, guilty of conspiracy in the second degree, guilty of three counts of assault in the first degree, and guilty of one count of attempted assault in the first degree."

Michael Riley, who participated in the attacks, was granted immunity from prosecution in return for his testimony. Riley, whom Dreyfus called "a very important witness," delivered the only first-

hand testimony, describing on the witness stand how his friends, wielding baseball bats, a hammer, and a couch leg, entered the bushes of the park and carried out the attacks. Riley admitted picking up a metal rod along the way but claimed he never used it. He told the hushed courtroom that one of the defendants, Kenneth Straw, delivered ten or fifteen blows to a victim's head as he screamed and tried to escape.

Additional Assaults

Straw has since been charged with two additional assaults by State Supreme Court officers at the trial. During his testimony on July 24, his mother, Patricia Straw, collapsed in the courtroom. Two guards claim they were injured while trying to subdue Straw as he shouted obscenities and attempted to jump the railing to get to his mother.

Straw's mother and his sister, also named Patricia, feel that he is being unjustly accused of the two courtroom assaults since he was concerned about his mother's well-being. His sister stated in the New York Post that Straw was also being unduly harrassed and labeled a "faggot beater." "The press mutilated my brother last year. As kids off the streets of Manhattan they called homosexuals 'faggots,' that was the word, but they aren't out to get them," said Patricia. Both mother and sister denied that they condoned Kenneth's actions, however.

Defense Attorney Harry Gross-

man, although refusing to comment on the case, said it was "certainly" a fair trial. When asked his feelings about the outcome, Grossman said, "They were convicted, I have no feelings."

Meanwhile, Herbert Siegal, who defended David Hyman in the trial, felt that Riley's testimony should have been ruled inadmissible. "I don't think my client should have been convicted," he said. "I think he was convicted on the testimony of accomplices who just wanted to buy their way out." He told GCN, "I don't think that the evidence that went in should have been allowed in, and I'm going to appeal the case on those grounds."

Prosecuting Attorney Dreyfus explained that the state wasn't "giving up that much" by granting Riley immunity. "Because he [Riley] was 15 at the time he participated in this, he would have had to have been prosecuted in family court . . . he could not have received more than 6-12 months in a secure juvenile facility, followed by 6-12 months in a residential facility, followed by probation."

Sentencing for the three convicted youths has been set for September 14. At that time, Judge Thomas B. Galligan must decide what punishment he will mete out in this case of assaults which left one victim suffering from periods of blurred vision and former Olympic skater Richard Button, another victim, with the permanent loss of hearing in one ear.

Protest at Koch Residence New York Continues to Protest Cruising

By Philip Shehadi

NEW YORK, NY — Another demonstration in the 10-day old protest movement against the filming of the movie *Cruising* took place on Aug. 1. Over 300 lesbians and gay men marched from Sheridan Square to the Washington Place residence of Mayor Koch, and then on to an East Village bar where scenes of the movie were to be shot on Aug. 2.

Now in the fourth week of an eight-week shooting schedule, the filming of *Cruising* continues to generate a degree of gay anger and militancy not seen in New York since Anita Bryant's campaign. The protests have attracted national attention and have probably played some role in the significant changes which have been made in the script in the past few weeks.

The Aug. 1 march stopped in front of the mayor's residence to

protest his refusal to withdraw city filming permits for *Cruising* and to express more general disillusionment with his record on gay issues. "He gave us nothing . . . he continues to give us nothing," shouted Joe Smenyak of the Chelsea Gay Alliance.

The march, which came after a four-day lull in protest activity, failed, however, to gather the numbers or the force of the earlier protests.

On the night of July 26, the crowd swelled to well over 1000 and marched down Christopher St., having heard representatives of the Chelsea Gay Alliance, the Coalition for Lesbian and Gay Rights (CLGR), and the National Gay Task Force, and Youth Against War and Fascism address a rally at Sheridan Square.

Speaking about *Cruising* at the July 26 rally, Smenyak told the

Continued on Page 7

News Notes

quote of the week

“... It is unequivocally clear that consensual sodomy and other homosexual acts should never be accepted as legitimate in this Republic, nor should the class of individuals who advocate such conduct gain special consideration or protected status under law. The idealism of this Republic that is embodied in its codes, protected under its laws, emulated by its institutions would be clearly debased by the acceptance of such action. The time has come, America, to turn our hearts back to God and away from the secular humanism that has led us to this day in our history. Let us have this turning finally take place with this issue and let it begin here and now.”

—Excerpt from House Concurrent Resolution 166, introduced in the U.S. Senate and House of Representatives concurrently by Congressperson Larry McDonald (D-GA) on July 24, 1979.

police chief to address gays

PORTLAND, OR — Portland Town Council (PTC), Oregon's major gay civil rights organization, has announced that Chief Bruce Baker, of the Portland Police Department, will be the guest speaker at PTC's August 15 dinner meeting. Baker will discuss relations between the police and the gay community.

The dinner will be held at the Cosmopolitan Hotel, 1030 N.E. Union. There is a no-host cocktail hour beginning at 6:00 p.m. Dinner will be served at 7:00 p.m., and the evening's program at 8:00. Reservations are necessary for the \$8.00 dinner, and may be made by calling (503) 227-2765. Those who wish are welcome to attend the talk only at 8:00 with no charge.

men say no to sexism

BOSTON, MA — The Boston Men's Center is sponsoring a men sharing evening on Wednesday, August 15, on men saying No! to Sexism. There will be non-competitive games and workshops on Take Back the Night and on sexism in our lives. The evening begins at 7:15 p.m. at the Somerville Multiservice Center, 1 Summer St. near Union Sq., Somerville. For more information, call Eric at (617) 776-9660 before 3 p.m., or Richard at (617) 776-7458 in the evening. Gay men are especially welcome.

man found not guilty

CAMBRIDGE, MA — A gay man accused of disorderly conduct for posting publicity for a Boston gay event was found not guilty in Cambridge District Court on July 22.

According to Attorney John P. Ward, who represented the man on behalf of Gay and Lesbian Advocates and Defenders (GLAD), a public interest law firm, the arrest was “a typical situation of police harassment.” Ward said that disorderly conduct arrests are “a common device used by police to harass.”

Pointing out that the arrested man was charged with the minor infraction of affixing a poster to a wall, Ward said that “proper police response, if any, would have been to issue a ticket. Instead, the man was handcuffed, arrested, booked, held in jail for a couple of hours and put to the trouble of finding a lawyer. All of this is an incredible but all too frequent abuse of the great power that police have.”

The gay man was affixing posters for Boston's annual Lesbian and Gay Pride March when he was arrested. Charges against him were dismissed upon payment of \$10.00 court costs.

physicians come out

PHILADELPHIA, PA — A group of physicians, dentists, and medical and dental students is now working to provide a mutually supportive social and educational organization for members, to improve health services in the gay community, and to sensitize the health care community to the special problems of gay patients and practitioners.

Philadelphia Physicians for Gay and Lesbian Rights (PPGLR) has organized a telephone referral service to aid individuals in the gay community in locating “sympathetic” physicians and dentists. The referral number is staffed by PPGLR representatives Monday through Friday from 7-9 p.m. To reach PPGLR during these times, call (215) 567-4916.

white house women's news

WASHINGTON, DC — The office of Sarah Weddington, President Carter's advisor for women's affairs, occasionally publishes a newsletter called *White House News on Women*. The newsletter is printed with the aid of the Inter-Departmental Task Force on Women. To be put on the mailing list, write the Inter-Departmental Task Force on Women, 1111 20th St., NW, Suite 3050, Washington, DC 20036.

man sues u.s. steel

SAN FRANCISCO, CA — Mark VanDyck, a gay man, has filed suit against United States Steel Corp. for alleged discrimination on the basis of sexual orientation. VanDyck, represented by Matt Coles of Gay Rights Advocates, a San Francisco-based public interest law firm, is seeking reinstatement, back pay, and punitive damages in the amount of \$500,000.

voter registration made easy

BOSTON, MA — Registration of gay voters will take place in front of Buddies, 733 Boylston St., from 8 p.m. to 1 a.m. on Friday, Aug. 10. The registration is sponsored by the Gay Community Information Center. For additional details, call Mead Irwin, Assistant Registrar, City of Boston, at (617) 742-8736.

hill case drags on

SAN FRANCISCO, CA — The legal battle of British citizen Carl Hill against United States immigration policies continues, with a trial scheduled for Aug. 13, two months to the day after his arrival in America.

The suit does not deal directly with the law making gay foreigners excludable from the U.S., but seeks to declare illegal the procedure used: psychiatric examination by the U.S. Public Health Service (PHS). Settlement negotiations broke down, despite apparent willingness by PHS to stop certifying foreigners as homosexuals, partly because the Justice Department took over the defense of the case in the wake of President Carter's cabinet purge. Attorneys for PHS, however, have agreed to stipulate as a fact that homosexuality is not a disease, the key issue which Hill's lawyers would need to prove in order to get the injunction.

Hill is represented by Gay Rights Advocates, a non-profit law firm, with the donated assistance of Pillsbury, Madison and Sutro, the prestigious law firm which recently defended Anita Bryant in a suit charging her with partial responsibility for the murder of Robert Hillsborough, a gay man, in San Francisco.

abortion rights plans move ahead

CHICAGO, IL — Tentative plans for Abortion Rights Action Week, Oct. 22-28, include demonstrations in many cities around the country, abortion speak-outs, numerous speaking engagements, and lobbying.

These actions and others arise out of a meeting on March 12, 1979, at which representatives of more than 60 abortion and reproductive rights groups came together to plan a week of action “to defend and expand women's right to abortion.” That group formed a steering committee to help organize and guide the work leading up to and during the week of activity.

The Reproductive Rights National Network (R2N2) has urged women and men interested in endorsing the fall actions, working on various activities, or in organizing a committee in their own towns or cities to contact them for more information. Those interested may write R2N2, 3244 N. Clark, Chicago, IL 60657.

hchs gets state funding

BOSTON, MA — Included in the 1980 state budget signed by Gov. Edward J. King last month was the renewal of a purchase-of-service contract between the Massachusetts Department of Public Health and the Homophile Community Health Service (HCHS). The grant began last year (see *GCN*, Vol. 6, No. 3) and was renewed for 1980 with a 6% cost-of-living increase. The amount of the grant is \$42,400.

The award was made after lobbying by Susan Rosen, executive director of HCHS, and Rep. Barney Frank, with the support of Dr. Robert Okin, Commissioner of Mental Health, and Secretary of Human Services Charles Mahoney. Three clinical staff members, as well as money for professional consultation and space rental, will be funded by the contract.

The Department of Mental Health recently evaluated the HCHS clinical program pursuant to the purchase-of-service contract and was rated in “full compliance” or “substantial compliance” in every area, including client rights, continuity of care, community orientation, physical setting, outreach, and staffing.

beating victims awarded damages

SAN FRANCISCO, CA — The *Gaycon Press Newsletter* reports that two victims of beatings in a New Mexico prison have been awarded damages totalling \$108,159. Shortly after the District Court jury announced its findings, a city attorney termed the verdict “a message for the city.”

The jury awarded \$65,375 to a 21-year old inmate of the New Mexico State Penitentiary who claimed that ten prisoners had held him while four others raped him. He further claimed that following the rape, he was beaten for four consecutive days before taken to the local hospital.

A second prisoner claimed that his jaw was broken in a beating only minutes after he was thrown into a drunk tank with 12 other prisoners. He was awarded \$42,884.

Gaycon Press Newsletter is published monthly and mailed free to people in prisons. Contributions from prisoners are solicited. The subscription rate is \$5 for 12 issues, and the newsletter may be ordered from Ronald Endersby, Editor, *Gaycon Press Newsletter*, 216 Eddy St., #203, San Francisco, CA 94102.

gay aliens examined no longer

SAN FRANCISCO, CA — According to an official of the U.S. Public Health Service (PHS), aliens suspected of being homosexual will no longer be examined by PHS upon entering the country. Until now, the examinations have been the primary means of enforcing a law which requires that gay aliens be excluded from the United States. Sources indicated that PHS has already implemented a policy of examining incoming aliens only in connection with conditions “generally accepted” by medical science as mental defects or diseases.

leave the driving to them

HOUSTON, TX — Officials of the October 14 National March on Washington for Lesbian and Gay Rights have announced the opening of a 24-hour toll-free National Transportation Information Center. The number is (800) 528-7382.

Callers to the toll-free information center will first be given general information and a basic schedule of March Weekend events. Events currently planned include the March and rally on October 14, the National Third World Lesbian/Gay Conference October 12-15, a National Gay Business Breakfast October 14, an International Gay Sports Expo October 13, Congressional Lobbying Visits October 15, various religious services, concerts, and other events.

Next, callers will be given up-to-the-minute data on transportation available from his/her area to Washington, including air, rail, and bus schedules and costs, hotel options, and where to pick up tickets locally. Information about limited no-cost, “crash-type” housing will also be available.

Finally, if desired, callers can be arranged in car-pools. Using a computer system, this process requires early registration by both riders and drivers. Travel agencies friendly to local lesbians and gay men are invited to participate.

Organizers of the transportation center said, “The best prices and easiest access to travel and hotels now are through the information center. However, our people must act soon if they want a ticket to Washington. March Weekend events are so popular that space may be gone within a month.”

fbi eases rules on private life

WASHINGTON, DC — Stating his belief that “conduct, not personal beliefs” should be stressed, Federal Bureau of Investigation (FBI) Director William H. Webster announced on July 27 that the FBI has terminated its practice of dictating rules for the private lives of its employees.

“We're trying to stay out of people's private lives,” said Webster, “unless their conduct — and the emphasis is always on conduct, not personal beliefs — impacts upon the effectiveness of that individual and the bureau.” Formerly, the FBI had penalized employees who violated the stringent sexual code implemented by the late FBI director J. Edgar Hoover.

Commenting on the recent firing of gay FBI file clerk John Calzada (see *GCN*, Vol. 6, No. 47) Webster said that most law enforcement agencies feel that when lesbian or gay employees have access to “top secret” data “there is a potential for compromise for those who engage in such conduct, which is generally not approved by society and in some places illegal... We treat it as a factor, and, in all candor, as a significant factor. It is a troublesome thing.”

grac has a direct line

BOSTON, MA — The Gay Recreational Activities Committee, Inc. (GRAC) has announced the opening of a 24-hour telephone line to keep people informed of its activities. The number is (617) 282-9161. GRAC also announced a new activity: rollerskating, which happens every Sunday in Boston. A bus trip to Ogunquit, ME has been planned for Aug. 18, for a round trip cost of \$6.75. GRAC has also organized a sports clearing house, which will offer information about athletic scholarships, a sports reference library, and a clearing bureau to report discrimination in athletic events. GRAC also publishes *Telegrac*, a newsletter issued on a regular basis.

For information about these or any other activities sponsored by GRAC, call them at (617) 282-9161, or write GRAC, c/o GCN Box 8000, 22 Bromfield St., Boston, MA 02108.

lesbian health matters!

SANTA CRUZ, CA — The Santa Cruz Women's Health Center has announced publication of *Lesbian Health Matters!*, a comprehensive resource book about lesbian health by Mary O'Donnell, Kater Pollack, Val Loeffler, and Ziesel Saunders. The book deals with such areas as gynecological health, health and sexuality, alternative fertilization, alcoholism, feminist therapy, and more.

Individual copies are priced at \$3.75, which includes mailing and handling, with discounts available for larger orders. For information, or to order a copy of *Lesbian Health Matters!*, write to the Santa Cruz Women's Health Center, 250 Locust St., Santa Cruz, CA 95060, or call (408) 427-3500.

Methodist Coalition Urges Reconsideration of Firing

NEW YORK, NY — All members and staff of the United Methodist Women's Division have been sent a letter by the recently formed Coalition for the Whole Gospel expressing support for the division to reconsider the firing of an open lesbian earlier this year, according to United Methodist Communications, the news service of the United Methodist Church.

"We register our views with you because your action in the division has raised a concern that is felt outside your boundaries across the whole denomination and, indeed, throughout all denominations today," stated the letter, which was signed on behalf of the coalition steering committee by staff member Michael McIntyre. "The whole ecumenical community is struggling to comprehend a way to be faithful to the whole gospel in ways we haven't been called on before. We share this common search too."

The letter enumerated six major responses expressed at a recent steering committee meeting about the firing of Joan Clark, who formerly was the division's field staff member in the Dallas (TX) area (see *GCN*, Vol. 6, No. 43). Her employment was terminated May 1 after she had acknowledged her sexual orientation in a report on her study leave.



Joan L. Clark, first retained, later fired by the Women's Division of the United Methodist Church

"We are troubled by the implicit theology which is emerging in the discussion about Joan's dismissal," the coalition committee wrote. "Between the lines we think we are hearing a doctrine of creation which emphasizes the 'fall' of persons into sin" accompanied by a call for repentance and faith. However, the letter continued, the call for repentance is couched in terms of "redemption from the conditions of our life itself as though race, class, sexuality, intelligence and talents were themselves the source of sin."

Disagreeing with such an interpretation, the committee said it believes that "the sinfulness of this situation has much more to do with what theologian Dorothee Soelle has named as apathy and collaboration with structures of injustice . . . In Joan Clark's case we are more concerned about the imprecision of the theological analysis than we are about Joan's expression of her sexuality," the letter stated.

Other points enumerated include the "influence of homophobia in both the formation of policy and the application of policy to Joan Clark;" the "loss to the church . . . of valuable talents," in this case Joan Clark's talents; and the lack of inclusion of open lesbians and gay men in the decision-making process.

Acknowledging that the timing of the Clark situation was difficult — closely preceding annual conference sessions at which delegates to General and Jurisdictional conferences were to be elected, the committee asked, "Yet, would there ever have been an optimum time? When would Joan's issue ever have been convenient for the church to consider? We affirm the need to face what is before us in a way which sets the stage for new understandings of the meaning of an inclusive Church as promised in the Eucharist."

United Methodist Board of Global Ministries

News Commentary

Immigration Official Indicates New Basis for Exclusions

By Daniel Tsang

PHILADELPHIA, PA — Gay people are barred from law from entering the United States because of "sexual deviation" and not "psychopathic personality," a high-ranking official of the U.S. Immigration and Naturalization Service (INS) now says. Marvin J. Gibson, an INS Assistant Commissioner, wrote this reporter on July 25, 1979:

"The American Psychiatric Association [APA] has now determined that homosexuality *per se* cannot be considered an example of either psychopathic personality or a mental disorder. Sexual deviation, however, remains a ground of exclusion."

In the past, INS has relied on the legal exclusion basis of "psychopathic personality" to bar alien gays, a move upheld as constitutional by the U.S. Supreme Court in 1967 in *Boutillier*, when it ruled that the term "psychopathic personality," as used by Congress in the Immigration Act of 1952, was meant to encompass homosexuals. Before that decision, Congress had amended the Act to add the term "sexual deviation" as a legal barrier to entry, but that amendment was considered unnecessary after the *Boutillier* decision.

First Clear Indication

Since then, however, with the APA's removal of homosexuality

from the list of mental disorders, INS has had to come up with another way of excluding foreign gays, and Gibson's letter is the first clear-cut indication that it has now abandoned the criteria of "psychopathic personality" or "mental disorder" in favor of the term "sexual deviation."

The new position of the INS is the result of years of mostly unreported protest by gay people, but most directly results from the case of Carl Hill, a British photographer for London's *Gay News*, who was stopped and questioned by INS agent D. L. Ivani at San Francisco International Airport on June 13 when he was spotted wearing a "Gay Pride" button (see *GCN* Vol. 6, No. 48). Hill would not deny that he had engaged in homosexual relations in the past and continued to do so. He was then detained but was allowed into the city pending a psychiatric examination by the U.S. Public Health Service (PHS) to determine whether he should be deported. Ironically, Hill's lover, Michael Mason, News Editor for the *Gay News*, was on the same plane and passed through immigration without incident. Hill is still in the U.S. while his attorneys fight his legal battle.

Other Exclusions

Other gay political activists have been barred from entry, in-

cluding lesbian activist Christine Friele, of Norway, who was denied a tourist visa in 1976 because of her lesbianism. When INS later agreed to let her in as an "exception," she rejected the compromise.

Other gays have also been excluded or deported, including Zenaida Rebutan of the Philippines, whose attempt to join her parents and brothers in this country was recently denied by the INS, which passed word to the State Department that she could not emigrate to the United States. The INS action came after Rebutan had disclosed to U.S. Embassy officials in Manila that she is a lesbian.

In Detroit (MI) alone, up to 200 gay male aliens annually are prevented from entering this country, according to Wayne State University Law Professor Ralph Slo-

venko. The committee stated it stood ready "to meet with the Women's Division members or staff or both at your convenience to discuss the issues" raised by former division staff member Thelma Stevens, who is a member of the coalition steering committee, in a statement issued on April 28 after the decision about Clark was announced. In that statement, Stevens wrote, "I hope and pray that when the October semi-annual meeting of the division is convened a confession of mistaken judgment will be forthcoming and the action rescinded."

The coalition was formed in February for the stated purpose of working for the proclamation of the "whole gospel" in the deliberations and actions of the denomination's 1980 General Conference, the top legislative assembly of United Methodism.

In an interview with United Methodist Communications, McIntyre said it would be "far too premature for any final decisions or actions" on the issue of human sexuality in general, or homosexuality in particular, at the General Conference which will be April 15-25 in Indianapolis (IN). "We need to air the issues involved in this during the next four years. At a minimum, General Conference should open up the windows and let the fresh air in like John XXIII had to do at Vatican II," he said. "The church has a vast amount of further theological reflection to do on these issues."

venko.

The policy is, of course, not enforced evenly. Tom Robinson, a British musician, songwriter, and activist, has managed to come back and forth from England, even though he is openly gay and politically active. The unequal treatment aspect is expected to be a major argument by Hill's lawyers.

PHS Reluctance

The new INS position regarding "sexual deviation" comes in the wake of the reluctance of PHS to continue to certify gay people as excludable from entry. PHS told INS in 1977 that PHS "should relinquish responsibility" for administering the portion of the U.S. Code authorizing the exclusion of homosexuals. INS disagreed, and Hill's case is expected

Continued on Page 6

Gay Men Attacked at Beach Party

By Warren Blumenfeld

ROCHESTER, NY — A confrontation occurred between 20 gay men and 15 non-gay youths at Durand-Eastman Park Beach on the evening of July 15.

After attending the fourth annual Gay Alliance Picnic, 150-200 gay men and lesbians went to the local beach. As night fell, about 20 gay men remained. At approximately 8:30, club wielding youths allegedly formed a battle line and moved towards the gays, most of whom ran to the top of a hill and to safety, but a few stayed to fight. When it was over, two gay men, Larry Ferris and Frank Garcia, were taken in an ambulance to a hospital, suffering from extensive head and facial injuries.

Rick Dickson, a CETA worker for the Gay Alliance of the Genesee Valley (GAGV) told *GCN* that "the youths simply wanted faggots off the beach." The beach is a common drinking spot for

local young people and it was felt that many of the alleged attackers were drinking at the time of the incident.

The following day, GAGV held an emergency meeting to discuss the circumstances of the attack. It was discovered that while on the beach during the day, a few gay men had teased the straight youths with sexually provocative language such as, "I like your buns" and "I want to suck your dick." The participants at the meeting resolved that though provocation did exist, the youths had no right to attack gays. A non-violent demonstration to "Take Back the Beach" was planned for the purpose of showing that gays have a right to use the beach.

Vern Hall, President of the Rochester Gay Task Force said that local gay establishments were afraid of retaliation by local straight youths. A few gay businesspeople put pressure on GAGV

Frank Backs King

BOSTON, MA — Rep. Mel King's mayoral campaign received a big boost last week as Rep. Barney Frank endorsed King's candidacy. All the major candidates for mayor were courting Frank for his support, according to published reports, but the Back Bay lawmaker held off on an official endorsement until last Thursday.

"If there's any one candidate in the race who has a demonstrated faultless record of support for gay rights, it's Mel King," said Frank.

King, who has represented the South End and the Fenway areas of Boston since his election in 1972, is a longtime sponsor of gay rights legislation in Massachusetts. His candidacy has also been endorsed by the newly-formed Black Political Task Force.

The Boston gay community has received more attention in this year's mayoral contest than in any prior year. Most in the community have already allied themselves with either incumbent Mayor Kevin H. White, who has the support of former Representative Elaine Noble and many in the gay business community, or with King, the only candidate with a special gay caucus organized on his behalf.



Mel King, candidate for mayor of Boston

Both White and King have also had fundraising events in the gay community as well. King held a gay dance at the Arlington Street Church in April, while Noble organized a fundraiser-reception at the Napoleon Club for White in June.

State Senator Joseph F. Timilty has also been seeking support in the gay community, but has made no substantive commitments to date in furtherance of gay support. Well-known businessperson Ron Catena is helping coordinate Timilty's efforts in the gay community.

Of the four major candidates, only School Committee President David Finnegan has not sought out the support of gays in his campaign.

to cancel the proposed demonstration by threatening to withdraw financial support of GAGV if the demonstration went off as planned.

GAGV cancelled the demonstration and in its place sponsored an Open Community Forum, which took place on Saturday, July 28. The purpose of the forum was to discuss openly all sides of the issue to make the beach safe for all people. An estimated 75 people attended, calling for the establishment of a county-wide ombudsperson position to be developed to help diffuse future violence between gays and non-gays. The creation of a defense fund was also proposed.

Hall said that word is going out to the gay community not to provoke straights. He admitted that gays should not have teased the youths at the beach, but maintained that the straights overreacted.

Demolition of MBTA Station Begins

BOSTON, MA — Rep. Barney Frank last week announced that the demolition of the Public Garden entrance to the Arlington Street MBTA station has begun and should be completed this month. The subway station entrance has been the gathering site for gangs of local youths who were believed to be involved with the murder of a 20-year old gay man on the Public Garden on July

9 (see *GCN*, Vol. 7, No. 1).

Frank wrote to Paul Means, a director of the Mass. Bay Transportation Authority (MBTA), after the murder to request that the subway station entrance be boarded up and leveled. The MBTA Board of Directors voted to board up the station immediately upon receipt of Frank's letter.

Angela Russo photo

Gay
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Managing Editor Richard Burns
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Ray Hopkins

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7000 SW 62nd Avenue
Miami, Florida 33413
(305) 666-2588

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Community Voices

cruising

Dear Friends:

I am sure you are aware by now of our community's sense of alarm over the filming in Greenwich Village of the movie "Cruising." Some of you may have already seen the statement by the National Gay Task Force.

Based on Gerald Walker's 1970 novel, the movie is a recounting of a series of gay sado-masochistic murders and one detective's (ultimately sado-masochistic) efforts to find the killer. It is a sensationalized, brutal view of a particular segment of our community that if shown in its present form to the general public could only be subject to gross misinterpretation and thus incite prejudice and violence against gays.

After a reading of a June, 1979 version of the screenplay, and after serious consideration of the constitutional issues involved, I feel compelled to go on record as being vehemently opposed to the production of this movie in our city.

At an emergency gay community meeting held on Monday evening, July 23, leaders and representatives of virtually all of the city's gay organizations as well as representatives of the gay press, bar and business community were united in a way unprecedented in my experience in their opposition to this movie. At that meeting, it was resolved: (1) to use all possible non-violent means to halt location production; (2) to protest the exploitation of a significant number of the citizens of the city by calling the Mayor's Film Office at 489-6710; (3) to request the Mayor to revoke any permits facilitating the shooting of the film; (4) to stay apprised of daily events by calling the Gay Switchboard at 777-1800; and (5) to participate as each person felt was appropriate.

The last ten years have seen immense gains in the acceptance of the lesbian and gay community. The misleading, inflammatory and explosive tenor of this film can only encourage increased discrimination and violence against our community.

Yours Sincerely,
George A. Terzian,
President
Greater Gotham Business Council
New York, NY

organize!

Dear GCN:

In view of Wm. Friedkin's movie "Cruising", I've decided: 1) I will boycott *all* United Artist's movies or any other distributor's movies if they distribute "Cruising".

2) I will boycott *all* movies showing at any theatre owner's movie theatres if one or more of their theatres show "Cruising."

3) I strongly urge my friends and relatives and readers of GCN to do the same.

4) I suggest the gay community organize *NOW* to let movie theatre owners and distributors in Boston know how we feel about this movie.

Sincerely,
Charles Spencer Bedard
Cambridge, MA

serpico goes soho

Dear GCN,

On Wednesday, July 25th, I attended a rally and protest march in Greenwich Village. The gay community in the village is mobilizing in an all out effort to stop production of the film *Cruising* starring Al Pacino.

According to those who have been able to read the movie script and some of the movie actors, the film, which is intended for mass viewing across the country, is highly defamatory to every gay person in the world. It depicts gays as sexually depraved individuals who will go to any limits for a sexual partner. It is a story about a "gay" psychopathic murderer who meets gay men in sex bars and then kills them.

Al Pacino plays the gorgeous cop who is investigating the murders and in the process discovers that *he* is a homosexual! (Oh my goodness!) At that point he turns all of his energy upon himself and proceeds to murder gays in a presumed act of suicide by proxy.

I don't know about you, but I am bored with the story already. In any event, it is my opinion that a more appropriate title for the movie would be *Serpico Goes Soho*.

It is this writer's opinion that the writer of this script should immediately apply for a job capping bottles at the proposed Coors beer brewery in West Virginia and that Al Pacino is looking for an early retirement *a la* Anita Bryant. Al's a cute kid, but so was Anita just before she faced her pension level income.

This film must be stopped to prevent more gay blood from spilling. And stop it we will, even if it is stopped at every box office across the land — we are everywhere and we will stop this film.

Sincerely,
Peter Deed
Boston, MA

Get a stake in our great Sweeps: Page 14

TODAY
Sunday, Aug. 12
TONIGHT
Sunday, Aug. 12
TOMORROW
Monday, Aug. 13
Sunday, Aug. 12
TV: Page 24

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HOW EXCEED

METRO
TODAY'S RACING

Oil giants square off against Carter

By ANDY NOLTE
THE NATION'S oil companies squared off for battle with President Carter today, following his nationally televised declaration of war against their powerful lobby.

Carter called on the American people to help put down the "massive struggle" big oil still wages to stave a windfall profits tax.

The President's tax has been passed by the House and now faces an uncertain future in the Senate.

"This is a democracy," Carter said at his press conference last night. "Your voice can be heard. Your voice must be heard."

Proposed amendments would "cut" the bill by slashing revenues, thereby crippling the new Administration energy program, Carter said.

But the oil industry responded by charging that Carter's tax was unnecessary and would stifle production just as the fuel crisis is easing.

Without the new tax, U.S. output would increase by some 2 million barrels a day in about three years, said Charles J. DiLenna, president of the American Petroleum Institute.

But, DiLenna warned, "With the proposed new tax a million barrels a day will be lost."

Carter's new fighting style was illustrated throughout his prime-time telecast, during which he:

• Reiterated the sagging

Continued on Page 2

GAYS RIOT OVER
MOVIE: COP HURT



By CYNTHIA E. FAGEN
and LESLIE GEVIRTZ

A POLICE officer was injured last night as hundreds of angry homosexuals protesting the movie "Cruising" went on a rock-throwing rampage in Greenwich Village.

The gay marchers called on merchants and bar owners to refuse to cooperate in the shooting of the movie, which they say is demeaning to homosexuals.

At the height of the melee, one demonstrator was arrested for trying to slash a policeman with a razor blade.

The injured cop, kicked in the groin by a protester, was taken to a hospital for treatment.

The procession of sign-waving homosexual men and women erupted into violence in front of the Stonewall II bar at 14th St. and Ninth Av.

As the crowd approached the gay bar, which is showing the filming of graphic sex scenes in its basement, rocks and bricks from a nearby construction site were hurled at barricaded windows.

"People started picking up the police barricades and rocking patrol cars," said Daniel Tropa, 25, a demonstrator. "Cops got out of their cars and dragged one guy into the back of the patrol car."

The stream of demonstrators flowed through Village streets to Sheridan

Continued on Page 2

ON THE MOVE: Demonstrators, chanting and clapping, swarm past empty cars on Christopher St. in the Village last night. (Post Photo by Hal Lubin)

all in a name

Dear People,

I am writing about a point in language, but one that, I suspect, affects many other things we think about. In particular, I am referring to the accelerating tendency to restrict the use of "gay" to males — at least in those contexts where it does not mean "happy."

When I first learned that "gay" could be used as a nice term to replace the derogatory ones used to describe those of us who have a sexual or affectional orientation toward members of the same sex (to put it technically) I assumed that "gay" like "straight" (or "homosexual" or "heterosexual") carries no implication as to the gender of the person referred to. My dictionary (American Heritage) bears me out. And I seem to remember that, in fact, the political types who urged us to prefer "gay" to other terms used precisely this gender-blindness as an argument in its favor.

Lately, however, I have noticed that our sexist society has taken its toll. Those same political types are now excluding lesbians from being gay, so that if one wants to refer to gay people of both sexes one should now refer to lesbians and gay men or, as an adjective, lesbian and gay. They have a point. Generic terms often tend to become male-identified if there is no specific alternative. Partly that's because of our sexist society and the thought patterns it encourages.

Let me suggest an alternative to succumbing to this sexist tendency, to reading lesbians out of any gay community unless they're explicitly referred to. "Gay," I think, is too useful as a term for describing gay women and gay men to restrict it to one sex only. What is needed, then, is a term that refers specifically to gay men. It would be nice if it had the same sort of allusions to classical culture and a pro-gay environment that "Lesbian" does. Because of its associations with gay life, culture, and history, "Athenian" is such a term. Gay women and gay men thus are Lesbians and Athenians, and the gay community can include both.

The suggestion is not original with me, but I support it and urge you to suggest it to your readers — Lesbians, Athenians, and heterosexuals of all kinds.

Sincerely,
Thomas von Foerster
New York, NY

good work

Dear Editor,

For a couple of years now, I've been a faithful reader of GCN, regarding it as the most credible source of news concerning gay people and issues that our community has developed. As I read the July 7 issue, it occurred to me that the story of the kidnapping of the National March on Washington organizer was a particularly good example of what responsible gay journalism is all about. Keep up the good work.

Harvey Hamburg
Toronto, Ontario, Canada

all in a name

Dear GCN,

As John Tibbals says in his letter about what word we should use to denote "straight" people, his proposal is not original; it is, however, interesting. Long-time GCN readers will remember a contest, some time ago, for THE right word for "straights" in which the winner was declared to be (on what grounds I've never understood) *pizzas*. This confusing usage of an already well-understood word, in an entirely different context, has survived, locally, but I wouldn't give it much chance of making any but the most ephemeral word-list, let alone a dictionary.

I fear that Mr. Tibbals suggestion of *non-gay* is even less likely to succeed. It is a negative, not a positive, and it would never appeal to, well, non-gays. Surely, the prevalence of *gay* is due, in large part, to its adoption by a large number of non-gays; no term can succeed unless the speech community agrees to use it and does so.

My own favorite candidate for the word is *hets*, which seems to me, if to no-one else, to have the advantages of, a) brevity and b) fairly respectable derivation. Purists may quibble, as once they did about, for example, *electrocute* for its mixed Greek and Latin derivation, but we may avoid that argument by not claiming classical paternity and saying that *HET(erosexual)s* is a portmanteau word, formed by combining *hetero-* (other and sex (gender)). *Hets* is also pretty much value-free, although the connotation of "other" may bother some super-straightens.

Having said so much, one must add that such questions are not as simple as we might wish them to be. Language goes its own way, oblivious equally of those who would hold it fast and those who would impose their neologisms.

Gay people, as well as other minorities, have never been well-served by lexicographers. To this day, for example, we have no satisfactory word-history for *gay*; it got into the Oxford English Dictionary (OED) in the Supplement with a first citation dated 1935, quoted from a book, "Underworld and Prison Slang," and entered AFTER such an important usage as: "of a dog's tail: carried high and erect," and with the label "Slang," a label with which most American dictionaries, adhering to the labelling practice, still stigmatize *gay*.

Linguistic change seems to be not well-understood, even by linguists. Perhaps we may take some hope and consolation from such an improbable linguistic event as *boondocks*, or, in shorter form, *boonies*, which comes from the Tagalog word for "mountain," *bundok*, brought back from the Philippines by service people and now in all the dictionaries. If that could happen, then perhaps there's even hope for *pizzas*.

in linguistic/verbal/oral/struggle,
Charles Ash
Cambridge, MA

Community Voices

lessons from history

Dear GCN,

In his essay "Gay and Christian — A Contradiction in Terms" (*GCN*, July 14) Charles Stone inadvertently undercuts his own portrayal of Christianity as a fundamentally anti-gay religion. Firstly, Mr. Stone's article is based on some convenient but not necessarily valid distinctions between the Greek/rational/secular and the Christian/dogmatic/religious. For example, Mr. Stone chooses to present a literary (i.e. "secular") model of a homoerotic relationship, that of Ishmael and Queequeg in *Moby Dick*, seemingly unaware that many of the values, not to mention the events and names, of that novel are firmly grounded in the Judeo-Christian tradition.

Next, Mr. Stone invokes the standard example of the Greek ratification of homosexual relationships. As K. J. Dover reiterates in his recently published book *Greek Homosexuality*, Hellenic pederasty was based on set rules that many contemporary gay people might not find consistent with a fulfilling sexual relationship, including the fact that there was a taboo against the boy enjoying sexual activity, and that while the young boy should inspire love, he should not give it (*NY Times Book Review*, April 8, 1979, p9). Perhaps more significantly, Mr. Stone neglects to acknowledge that the Hellenic approbation of homoerotic relationships was extended only to relationships between wise old and beautiful young MEN.

Finally, to conclude an indictment of Christianity for demeaning human beings' evaluations of themselves by citing Nietzsche's rhetorical and telescopic critique of the Christian tradition is intellectual name-dropping at best.

Certainly certain texts and specific Judeo-Christian institutions have reflected and contributed to culturally-transmitted homophobia. And actions like Cardinal Madeiros' recent withdrawal of support of Dignity decidedly stem from a less than tolerant perspective on homosexuality. The essential fact remains, however, that the anti-gay sentiments expressed by certain religious institutions and their spokespersons do not necessarily stem from that religion's fundamental beliefs. Although I do not identify myself as a Christian, my upbringing in the Catholic Church allows me to identify actions such as Cardinal Medeiros' and Anita Bryant's as profoundly un-Christian.

To assume that secular Rationality's displacement of religion will automatically replace religiously-mandated homophobia with clear-sighted tolerance reflects a faith in and an embrace of a secular religion: Western Rationalism. While many of the 18th century high priests of Rationalism (e.g. Voltaire, Jefferson) set the philosophical foundations for our contemporary understanding of human rights, other Rationalists, including scientists, jurists, and theologians, have slandered gay people under the guise of "rational," "objective," inquiry. The Light of Reason, the secular Holy Spirit, has not always shone favorably on gay people. Homosexuals of the 20th century are not burned as heretics but subjected to aversion therapy.

The choice, Mr. Stone, is not between religious intolerance and secular enlightenment but between sets of values that compel us to openly encounter each other and those that rationalize, if not mandate, our distrust and oppression of each other. To polarize, and indeed, to artificially distinguish between the secular and the religious is to dismiss the inarguable Judeo-Christian foundation of contemporary secular institutions. And far more important than this intellectual contention is the human and political reality that we cannot afford to fragment our gay community. Rather than cavalierly dismiss our gay sisters and brothers' avowal of Christianity, or any other religion, we all would be better off trying to grasp the insights that tradition has and can provide the gay rights movement.

Lisa Capaldini

Co-coordinator/Gay People in Medicine
San Francisco, CA

gaa/dc

Dear *Gay Community News*,

The June 30 issue of your newspaper included a brief "March on Washington Update" which mistakenly declared that "The National March on Washington for Lesbian and Gay Rights is opposed by the Gay Activists Alliance/DC."

GAA/DC's position — adopted by our general membership after many months of deliberation — is that we can not as an organization devote our resources on behalf of this endeavor. Our policy does not prevent our members from helping the March in any way they want, and we continue to allow March organizers to come to our general meetings to appeal for assistance from our members.

We think there is a useful distinction to be maintained between declining support on the one hand, and outright opposition on the other.

Sincerely,

Robert A. Davis
President
Gay Activists Alliance
Washington, DC

elaine

Dear GCN,

I read *GCN* regularly and find it a thorough source of gay news, cultural events and opinion. The issue of July 14, 1979, however, I read only as far as the letters pages.

I agree with Susan Rosen. The article concerning the foreclosure of a house owned by Elaine Noble and Rita Mae Brown has no business in a "gay community" newspaper.

I admit that I read the article at the time with little thought as to why it was appearing. I'm glad Susan Rosen pointed out the gossipy nature of the article. Elaine Noble has been maligned by the community before, This has more to do with the fact that she's a woman than to any logical objection.

A few years ago at a "Gay Pride" rally, Noble was booed by gays, lesbians and gay men alike, and Barney Frank was applauded. Barney Frank is an outstanding legislator with influence that comes from years of experience. Competition between these two politicians is divisive. If we can have one legislator on our side, wouldn't two be better?

Noble's record while in office showed her strong support of gays, women and the elderly, with strong participation in her district. That the community that she risked her reputation in open support of fails to support her is beyond me.

Sincerely,

Virginia Hodgdon
Allston, MA

gay shame!

A Letter to *GCN*:

A couple of months ago Jim Foster was booed at a Boston rally the day after the Dan White verdict when he condemned the San Francisco City Hall riot (*GCN*: 6/9). This man, one of Harvey Milk's bitterest political enemies, had the effrontery to claim he had been the late Supervisor's friend. Two Bay Area subscribers have written detailed letters to this paper to correct the record.

But the story does not end there. The June 15th issue of the S.F. *Sentinel* (a gay paper) has him taking credit for *preventing* a gay riot in Boston! It cites a letter allegedly written by Mayor Kevin White congratulating him for being "instrumental in keeping peace," when in actuality his behavior seems to have inflamed the situation. The self-serving account that appeared in the *Sentinel* is contradicted by *GCN*'s coverage of the demonstration.

Foster was in Boston to help Elaine Noble woo the gay vote in White's bid for reelection. It is flattering to learn Kevin White is frightened of us peasants, now that we're growing restive — if the letter is authentic. The copy that *GCN* was finally able to obtain looked very suspicious: It was addressed to "Dear Jim" and failed to have the customary secretary's initials at the bottom. The July 28th *GCN* reveals that Noble has been writing letters on the Mayor's official stationery. Did she also write the letter to Foster? I wonder.

Three years ago Elaine Noble came out to San Francisco and campaigned against Harvey Milk, at the behest of Foster and David Goodstein. These people now have the gall to take Harvey's name in vain. With "friends" like these, who needs enemies? Hypocrites! Gay Shame!

Sincerely,

John Kyper
San Francisco, CA

the hinterlands

Dear *GCN*,

Late last April I attended a gay conference in Sioux Fall, SD, where Charles Brydon, one of the National Gay Task Force's co-chairpeople, expressed NGTF's desire for input from those of us who live (either by choice or by circumstance) in non-urban and isolated areas of the country.

Many of us who live in the "hinterlands" are very excited by the October 14th National March on Washington for Lesbian and Gay Rights. We are also disappointed by NGTF's refusal to endorse the March. The March has the potential to unify the regionally and politically fragmented lesbian and gay communities into a national movement with political clout. The March is also being planned democratically with special efforts to reach out to *all* gay people, including the physically challenged, women, third world lesbians and gays, youth, and gay transpeople.

On June 30th, 1979 fifty very brave gay women, men, and their supporters marched and rallied in downtown Des Moines, IA, to show their pride and their determination to end lesbian/gay oppression. For those of us who participated, and even for those gays who felt they could not participate for whatever reason, it was an exhilarating experience. The gay women and men of the hinterlands are indeed ready to march whether it be in Des Moines or in Washington, DC.

I ask that the NGTF as well as other organizations with national memberships, such as MCC, Integrity, and the Gay Rights National Lobby who have not endorsed the March reconsider their positions and actively help to build it.

Sincerely,

James M. Lenahan
Ames, IA

courage, sisters and brothers!

The Editor, *GCN*:

Weeks ago, I wanted to write in response to John Mehring's fine and frightening article on Oklahoma. I was moved to cry out: "Courage, sisters and brothers!" What constrained me from doing so, I suspect, is the realization that an expatriate such as I would provide better support on the streets of Oklahoma City, Tulsa, Norman or Muskogee than in shouting slogans from the relative safety of West Hollywood.

Now, Walter Phillips' letter in response to the Mehring article (*GCN* July 21, 1979) helps me focus my own thoughts and feelings — and may even help me deal with guilt over being where I *want* to be rather than where I *should* be. Phillips states: "There are some battles which we should not fight at all. Places like Oklahoma should be given up on, and gay people should simply move both for their own personal benefit and for our benefit as a group to the gay meccas of New York and San Francisco."

First, I startled my lover by shouting, "Yes, damned right!" Then I broke the stillness a moment later with, "No, never!" After more thought, I'd like to say: "In some cases, yes; in others, no; in none, completely." The realist in me is convinced that many of us would find it impossible to survive (psychologically, perhaps even physically) in a place like Oklahoma. That really hurts to say that! My parents were pioneers in that state, my father a member of the Oklahoma Legislature. Not a few of the names on that detestable Helm Bill were old political cronies of my dad. I still treasure the pen Governor Murray used to sign the "Humphrey Bill" that made "Oklahoma!" the State Song. I was born in Chickasha, grew up there, later returned as an Episcopal clergyman to serve churches from the Panhandle to Bartlesville. Why, I spent nearly half my life — yes, hating myself there!

It is, of course, true that Castro Street, West Hollywood, and Greenwich Village would not be the havens they are except for being populated by so many of us who fled the permeating prejudices of places like My Home State. As a sociologist, I'm convinced that the gay ghettos of America are certain to expand in both number and size, probably through the rest of this century at least. To gain the political clout we must have for liberation, we need more votes, more women and men to do the work, more supporting neighbors.

I've also urged a number of my old friends to get out of their midwestern closets and move to the relative freedom of larger cities. This I did, not only because these persons *could* make the move while maintaining their livelihood, but because I believed their health and happiness would benefit from the change. I wanted them to find even a portion of the fulfillment and joy I experience as a flaunting faggot.

Another factor that makes me want to organize underground railroads to smuggle millions of lesbians and gay men out of the Bible Belt is the wish to avoid the hypocrisy of saying to them, "Stay in there and fight!", while we are out here in the sunshine. I mean, I've done enough time in Middle America to make up for a lifetime of sexism on my part, along with the sins of at least three generations of ancestors. I've trembled on the floors of black-owned houses in the southern part of Middle America, while rednecks stood outside with their shotguns, deciding whether to fire through the windows. I've held my screaming children while a Middle American mob, organized and transported to the scene by the sheriff's deputies, tried to burn down our home. I've spent months behind the bars of Middle America's jails in punishment for my anti-war activities. And I want no more of what Middle America sells as justice and freedom.

But there is another side of this picture: Middle America also stretches to both the coasts. I have experience more homophobic harassment on the narrow streets of Provincetown than I ever knew in Chickasha or Wichita or Cripple Creek. For years, I have been studying instances of murder and assault with known gay victims. There is no evidence that Middle America has a franchise on crime against lesbians and gay men. In our society, there is no sanctuary immune to homophobia.

I know what life in Oklahoma is like. I was raised in a town of 10,000 there, during dust bowl and depression days. Father built a fine political career there as a stalwart champion of "Bigger and Better Blue Laws." I realize that, to be elected to the school board, you almost have to be a Baptist and that school teachers who aren't Baptists had better keep their mouths shut. Why that state is as securely in the hands of the Baptists as New York and Boston ever were in the hands of their Cardinals and Monsignor! Not only are we everywhere, but so is the Ayatollah Whateverhisfaith.

Yes, some of us have to retreat to our ghettos, get in touch with our gay culture, grow in pride. But we need to realize that Boys' Town is not the ultimate battleground for winning lesbian and gay freedom. The arena for our struggle is ubiquitous. That is not to say that we should ignore the need for careful strategy: there are times to shout and times to remain silent; some terrain is

far better than other places for making a stand. I'm rather skeptical about our winning popularity contests *as gays* in the land of Oral Roberts U. and Baptist theocracy.

Gay rights, as such, is not the only cause we have to champion, however. The more I write and research on the subject of homosexuality and homophobia, the more I realize that homophobia has its social origins in misogyny. Gay men are hated because, even more basically, women are oppressed and hated and feared. Lesbians are hated for being doubly women. The fight for the freedom and rights of women is *our* fight — and no gay woman or man will ever be free until we win the feminist cause. If we were to decide that, although gay rights *per se* have little chance in Oklahoma in this century, the ERA has a better chance there with all of us throwing full weight behind it, that could lead to victory in a number of ways. We should make that sort of strategic decision more often.

But there is at least one other reason we should not give up on Oklahoma. There are new lesbians and gays being born and raised there all the time, all of whom desperately need courageous role models. When, in high school, I was at the depth of my self-loathing-as-sissy, a brilliant young man arrived in Chickasha to become choral director at the high school. My friends and I had never met anyone like him; urbane, brilliant, dedicated to professional standards, a real taskmaster, who seemed to really care for us little Okie hicks. Under his leadership, we presented *a real opera* (Martha), along with polished productions of Gilbert & Sullivan, not to mention *the complete* Messiah! He not only taught us how to sing and how to appreciate music and other forms of art, but how to dress, how to produce professional work, how to have pride. That man opened up new worlds of bravery and beauty.

Then, one dark day, Mr. Rafferty (pseudonym) did not show up for choir practice. He didn't meet with the band. Overnight, he had resigned and left town. We later found out that he had made advances to one of his best male singers, who told his parents, who phoned the principal, who . . . the shock and tears may have left my eyes swollen, but they could never shut to beauty. Another guy and I began to hitchhike to Dallas for the opera, and I found another youngster who would listen to classical records with me. I understand Mr. "Rafferty" is now a noted professor of music at a college in Boston. He wouldn't remember the skinny little pre-gay who tried to sing "Thou art gone up on high" that Christmas.

But I'm sure glad Mr. Rafferty didn't give up on Oklahoma while it was still safe for him to do so. I'm sad over what he must have suffered for trying to teach in that little high school — and even more sad that both he and I suffocated in our closets for so many years, when we might have held each other (if only for one fantasized night) in rapture. But that man was my Gay God in Chickasha, at a time when I was told gays were only devils.

Perhaps, what we in the gay culture need is to develop a "Missionary policy," sending representatives out for brief tours of duty among the Baptist heathen, with occasional R & R on Fire Island and assurance of a more secure place back in the Ghetto. Rather than giving up on Oklahoma, how about developing some careful strategy for winning what battles we can?

Sincerely,

Laud Humphreys
Los Angeles, CA

segregation

Dear *GCN*

I'm glad that David Brill, in his Speaking Out (*GCN*, Vol. 7 No.1), mentioned the boycott of The Loft in Smithfield, RI by Dignity/ Providence because of The Loft's alleged discrimination against gay women.

I belonged (past tense) to an all gay group that actually supports the *de facto* segregation of women at this bar, on a personal level and as a group, by planning to hold a benefit at this bar.

I had joined the Falcons M. C. of RI, Inc., Rhode Island's only gay motorcycle club, about two months ago. I discovered at the last club meeting that three quarters of the club members are sexist and support the *de facto* segregation at The Loft. The Falcons insist that the club is non-political so support of this bar does not mean anything.

Obviously, they don't support equal rights for all gay people, something we all fought for at one time or another. Their acts of support for the gay community, toys for tots, benefits for the gay help-line, etc., seem a whitewash for their sexist attitudes.

This is a group that does not need my support or, I feel, that of any gay person until they acknowledge the *de facto* segregation at The Loft and participate in action to eliminate it as a "benefit" for the gay community.

Sincerely,

Richard J. Brillante
Providence, RI

Women's Street Court Tries King for Rape

Continued from Page 1
Waterflow asked, "If the King administration does not have sufficient money for AFDC funds and adequate street lighting, how can it have funds to support five nuclear power plants and increased wages for his accomplices?"

Pat Albright of Wages Due Lesbians-Philadelphia charged the media as well as the King administration with rape of women. She charged that she and other women were attacked by the Philadelphia *Journal* in that they were denied space in the newspaper when they came out as lesbians, "as if lesbians don't have a right to be

concerned about violence, as if lesbian women aren't raped, as if it were unnatural to be lesbian, but natural to be raped."

The microphone was then made open for any woman in the crowd to come forward to testify against King and his accomplices. Among the women who testified were Waterflow, Margaret Prescod-Roberts of Wages for Housework USA and the New York Prostitutes' Union, and Andrea Sommerfeld of Black Women for Wages for Housework-Berlin. Sommerfeld spoke to the crowd through interpreter Christine Kraetzlg to express support from the women of Germany. She

noted that in Germany, the government will finance abortions when a woman has been raped. She concluded her remarks by saying, in English, "Power to you."

Several times during the trial, Gov. King (played by Tita Weirnamont) was found "in contempt of women" and was fined accordingly. Behavior which prompted such action included verbal outbursts and, on one occasion, falling asleep.

After hearing almost one and a half hours of testimony, and following a brief summation by the prosecutor, Judge Rothman asked for the verdict of the jury, which was a unanimous "guilty as charged."

Meeting with King

As the trial came to a close, organizers were told by Capitol Police that the governor would meet with them to discuss their demands. There seemed to be some confusion, however, about this invitation. A short time after the women were approached by the Capitol Police, organizers Rona Rothman, Sandy Resnick, Jackie Wisotsky, and Margaret Prescod-Roberts, accompanied by press representatives, arrived outside the executive offices at the State House. The Capitol Police captain on guard at the door seemed totally unaware of who the women were and of their purpose in being there. He informed them that King was at the Fernald State School for the day and inquired as to who had told them they could meet with him. When confronted, the officer who had originally spoken to the women said, "I told you that you were welcome to come up to the governor's office to discuss it. I never said that you'd be speaking to the governor."



Peter McCarthy, Legislative Aide to Mass. Gov. Edward King

A moment later, the women were invited into the executive chambers to meet with Peter McCarthy, King's legislative aide. McCarthy was informed of the guilty verdict in the street trial and advised of the concerns of the group, which included rape in marriage, monetary compensation for medical bills of rape victims, and endorsement and implementation of the demands.

The women demanded recognition of rape in marriage as a crime, financial compensation covering all costs resulting from rape, repeal of the night walking law, financial independence for all women so that a woman can leave a situation where she feels in danger of rape, and that the governor support Senate Bill 1911.

Senate Bill 1911 would provide for monetary compensation for medical bills and a "staircasing" of the degree of seriousness of sexual assaults and their penalties. The four steps in the "staircasing" include intent to commit rape; indecent assault; rape; and

rape in conjunction with kidnapping, assault with a dangerous weapon, or other serious crimes. It is expected that if this bill passes, convictions will be more easily obtained.

McCarthy stated that he did not believe King had even seen the list of demands which had been left at his office previously. He said, however, that he would present the demands, along with written questions, to the governor. He also informed the women that the new Governor's Commission on the Status of Women is presently working on the issue of battered women. McCarthy said he will direct the Commission to report its findings to trial organizers.

As the 20-minute meeting came to a close, McCarthy said, "You know, next time you might use a little sugar. After you call a guy a rapist he needs a while to calm down." A moment later, he added, "you may not like what I have to say a lot of times, but at least you know where it's at."

Prescod-Roberts replied, "And the governor may not always like what women have to say, but we have convicted him of rape and that's where it's at."

Although McCarthy's replies were frequently clipped and abrupt, organizers viewed the meeting as a positive one. Resnick commented, "When you start talking to his aides, you're talking to the governor. We've been promised a response to our questions and demands. We also feel that working with the Governor's Commission on the Status of Women will be a very positive step."

Immigration Policy

Continued from Page 3
to result in a ruling that PHS must enforce the law.

Indeed, in his letter last month, Gibson wrote that "only through legislative action can the Public Health Service be relieved of its duty to make determinations regarding sexual deviations, or can homosexuals be removed from the list of excludable aliens."

Finally, after years of outrage from gays, there is now a move in Congress to amend the law, which was enacted at the height of the McCarthy period to ban alien Communists as well. Phillip Burton (D-CA) is considering sponsoring legislation to remove the anti-gay provision, but nothing has been formally set in motion.

Questions for a President

Concern about the provision even reached presidential ears in September, 1976, when this reporter asked Gerald Ford in Ann Arbor (MI) if he would direct INS to end this discriminatory policy in view of the Helsinki agreements

which guarantee freedom of travel between countries, and in view of the position taken by the APA. Ford was being interviewed by some 21 students at the University of Michigan, prior to kicking off his losing election campaign. Ford claimed that he knew nothing about a ban on gay aliens, but he promised to look into it.

When Ford was pressed later, in a letter, an INS Executive Assistant wrote back on Jan. 26, 1977, to state that INS policy is "mandated" by law. The law provides for the exclusion of aliens "afflicted with psychopathic personality." Gibson's letter last month indicates the latest bureaucratic maneuver in this situation: no longer psychopathic, but deviant, said the INS.

Daniel Tsang was born in Hongkong and is now a U.S. citizen. He edits Gay Insurgent, a new radical research journal, and is a librarian at Temple University's Contemporary Culture Collection of alternative press.

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McDonald Sponsors Anti-Gay Bill

Continued from Page 1
posed in the past. One such amendment was proposed by McDonald last year to be added to the Legal Services Corporation Act. HCR 166, however, is the first anti-gay measure to come before the Congress as anything but an amendment to existing or pending legislation and, according to Endean, it "appears to be far more dangerous to the progress of lesbian and gay civil rights." If the resolution is approved, it will put the Congress of the United States on record as supporting discrimination against lesbians and gay men.

In a statement issued by Christian Voice, Dr. Robert Grant said, "This is the beginning of a national campaign to oppose the National Gay Rights Bill [HR 2074]. Should this bill pass, Christian businessmen and school principals would be subjected to stiff penalties for refusing to hire people whose sexual conduct they find morally offensive." Grant further said that Christian Voice does not want McDonald's bill to be seen as "a campaign of hate and persecution" against lesbians and gay men.

Jarmin told a reporter for the San Francisco *Chronicle* that he and Christian Voice are opposed to discrimination against black and minority employees because they have no control over the color of their skin or their ancestry. "But," said Jarmin, "if a person chooses to be a homosexual, that's different." We have to make a distinction there."

McDonald, a member of the Christian Voice Congressional Advisory Board, said, "The time has come when the United States Congress must finally address this issue once and for all. It seems clear to me that the vast majority

of Americans, especially Christians, find homosexuality to be immoral and a great offense and would strongly oppose any protected status under law."

Text of the Resolution

The resolution introduced by McDonald reads:

"Whereas homosexual individuals have over the last several years pressed their conduct and behavior strikingly before the eyes of the public in an attempt to gain legitimacy, acceptance and recognition under law; the need has arisen for this great legal body, the Congress of the United States, to finally address this class and their conduct.

"A man's own abomination against God may well be at times a matter solely between his maker and himself in the pursuit of eternal salvation.

"It also can be stated that no man should ever hold malice towards another.

"Nevertheless, it is unequivocally clear that consensual sodomy and other homosexual acts should never be accepted as legitimate in this Republic, nor should the class of individuals who advocate such conduct gain special consideration or protected status under law.

"The idealism of this Republic that is embodied in its codes, protected under its laws, emulated by its institutions would be clearly debased by the acceptance of such action.

"The time has come, America, to turn our hearts back to God and away from the secular humanism that has lead us to this day in our history. Let us have this turning finally take place with this issue and let it begin here and now.

"Be it, therefore, resolved by the House of Representatives (the

Senate concurring) it is the sense of the Congress of the United States that homosexual acts and the class of individuals who advocate such conduct shall never receive special consideration or a protected status under law."

GRNL Proposes Action

"This is not the time for our community to respond with hollow rhetoric or shock followed by inaction," Endean said. "This is the time when strong and effective action must be taken to preserve and improve the climate for lesbian and gay civil rights at Congress."

Endean explained that GRNL has devised a five-point plan of action "to combat this threat to our progress." He said that lesbians and gay men should write to their senators and representatives expressing opposition to House Concurrent Resolution 166 and support for HR 2074; contact at least ten friends and ask them to write such letters (and their friends to do the same); contact local lesbian and gay organizations and "urge that they make this their fight" by generating constituent mail, meeting with congresspersons, and so forth; ask local non-gay organizations and community leaders to contact congresspersons in support of "basic civil rights for gay people;" and help GRNL build a strong constituent network "to combat this threat."

Edwards has said that HCR 166, now referred to his committee will go "nowhere." He added, however, that the resolution and the attendant campaign around it by Christian Voice could "stir up a lot of anti-gay feeling" in the country.



New York Continues to Protest

Continued from Page 1
crowd, "We are tired of being spoken of in less than human terms." A CLGR spokesperson emphasized that "we don't need an encouragement to the bigots who do violence to lesbians and gay men, who take our lives at no value at all . . . It's time we run these people out of town like we ran Anita Bryant out of town." She urged a boycott of films released by United Artists, which will release *Cruising*, and, to cries of "Boycott them," she denounced elements of the gay community that were cooperating with the filmmakers, such as the Stonewall II bar.

The July 26 march was marked by arrests and clashes with police at two points during the night. At Pier 40, a city-owned garage on the waterfront in which Lorimar Productions (producers of *Cruising*) was renting office and storage space, hundreds of protesters broke ranks with the rest of the crowd and rushed to occupy the entrance of the building. Scuffles broke out, and marchers tried to penetrate the police lines. One gay man was clubbed with a nightstick and arrested. Shortly thereafter, ostensibly to clear a path for the police van, 20-30 police officers suddenly charged the protesters remaining in the area, swinging nightsticks at

everyone in their path. One officer was heard to yell, "You faggot." Several protesters were hit, although none were seriously injured.

Throughout the week's protest marches, there were frequent altercations between march leaders who appeared to want to avoid a confrontation with the police at any cost, and groups of protesters who advocated a more militant response to the police presence. Many protesters felt that the leaders, an *ad hoc* group of representative from various gay and lesbian organizations, failed to lead the marches in any really purposeful action. The leaders spent a lot of energy trying to control the more radical elements of the crowd, repeatedly asserting that a San Francisco-style confrontation with police would be too dangerous, given the large numbers of police and the relatively small number of demonstrators.

However, the protests have achieved, and most likely will continue to achieve, minor but costly disruptions of the shooting schedule, as well as registering a forceful protest against what are seen as negative gay images in films. Further protests are planned throughout next week at the shooting sites.

BEST OF BOSTON

The Best Place to Watch Men:
Buddies, a new bar at
733 Boylston St., Boston, the
site of the old Paul's Mall.
An occasional female, too.

—Boston magazine

"The devil is not to be believed, even when he tells the truth."
—Saint Chrysostomas

The story you are about to read is based on actual testimony and events, as they actually transpired. Only the names of individuals and the institutions they represent have been changed.

By Lawrence Mass

In 1973, the American Psychiatric Association (APA) removed homosexuality from its list of mental disorders. At that time, the following resolution was passed:

Homosexuality is deleted from the Diagnostic and Statistical Manual of Mental Disorders (DSM-II) and replaced by a new term "sexual orientation disturbance." The new category is for individuals whose sexual interests are directly primarily towards people of the same sex and who are either disturbed by, in conflict with, or wish to change their sexual orientation. This diagnostic category is distinguished from homosexuality, which by itself does not necessarily constitute a psychiatric disorder.

The "Position Statement" also spoke to the civil rights of homosexuals.

The APA deplores all public and private discrimination against homosexuals and supports and urges the enactment of civil rights legislation at local, state, and federal levels that would insure homosexual citizens the same protections now guaranteed to others.

The foregoing represents the official position of the APA on the subject of homosexuality. It unequivocally supports the struggle for greater social, religious and legal tolerance being waged by homosexuals in America and throughout the world. It unequivocally supports the pursuit of fundamental human rights that is the major thrust of the gay liberation movement. Would it also support (or at least, tolerate) a discreet, conversationally appropriate, revelation of homosexuality from a well-qualified, academically distinguished applicant interviewing for a psychiatric residency training program?

While the logical answer would appear to be an unequivocal "Of course!," appearances can be deceiving. Belying the healthy good looks of Psychiatry's reorientation is its aging psychoanalytic tradition. Psychoanalysis is the school of Psychiatry that has diagnosed and unsuccessfully treated homosexuality as a sociopathic, narcissistic, paranoid and masochistic mental disorder for more than fifty years. At its best, psychoanalysis is the classic therapeutic technique for exploring unconscious processes. At its less-than-best, it is a jargon-opacified, oedipus-complicated, libido-theoretical, pseudo-scientific cult whose messiah is Sigmund Freud. Psychoanalysis is only a small part of what is going on in American Psychiatry today. It represents only one, increasingly archaic, decreasingly influential, approach to understanding human motivation and behavior. During the last two decades, this psychoanalytic tradition has been stagnant. In the heated atmosphere of reactionary homophobia, and in smoldering resentment at the humiliating revelations of time, however, internecine political resistance (overwhelmingly psychoanalytic) to the 1973 declassification has been incubating, and threatens to explode.

The 1973 APA ruling was immediately petitioned by a committee of psychoanalytic dissenters, headed by homosexuality's most public and inquisitorial pathologist, Dr. Charles Socarides. The "Statement by the Petitioners," prepared and submitted by Socarides, was indignant.

To claim that homosexuality does not belong in our diagnostic manual is not to advance psychiatry but rather to regress to an earlier time when our knowledge of human behavior had not yet developed to its current status. It counterwails the gains of painstaking scientific progress and renders chaotic fundamental truths about the interrelationship of anatomy and psychosexual identity. . . . We assert on the basis of clinical findings that the homosexual suffers from multiple intrapsychic anxieties which are causative of his disorder and cause him to flee from opposite sex partners.

In fact, it is precisely these "gains of painstaking scientific progress" and "clinical findings" which have largely discredited the post-Freudian (In 1935, Freud wrote that "homosexuality is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness"), psychoanalytic characterizations of homosexuality that Socarides *et al* would uphold. It was on the basis of scientific evidence, in fact, that the "Statement for the Board of Trustees Action" was issued.

The revision in the nomenclature has not been presented as largely a question of civil rights, nor does it sacrifice scientific principles in order to further the struggle for the civil rights of homosexuals. Quite the contrary: it has been the unscientific inclusion of homosexuality *per se* in a list of mental disorders which has been the main ideological justification for the denial of civil rights to individuals whose only crime is their sexual orientation. To restore the original diagnostic classification of homosexuality as a mental disorder, because of unfounded assertion about "anatomy and biological reality" of questionable and certainly unproved applicability to human sexuality, would not only be scientifically unsound, it would be socially irresponsible.

In accordance with the new and currently upheld view, official psychiatry no longer considers homosexuality *per se* to be a mental illness. Instead, the Third edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-III), now in preparation, includes a new category called "ego-dystonic homosexuality." The afflicted individual is a homosexual who cannot accept his orientation and wishes to change it. In its description, the DSM-III contains the earthshaking concession that most of this dystonicity is culturally engendered.

The factors that predispose to ego-dystonic homosexuality are those negative societal attitudes towards homosexuality which have been internalized. In addition, features associated with heterosexuality, such as having children and socially sanctioned family life, may be viewed as desirable and incompatible with a homosexual arousal pattern.

In other words, if the homosexual does exhibit an increased incidence of narcissism, paranoia, masochism and sociopathic behavior, homophobic society rather than the homosexual, should be blamed.

In 1978, how did a large, inner-city Department of Psychiatry react to a discreet, conversationally appropriate revelation of homosexuality from a qualified physician interviewing for a residency position?

Consider the dilemma. If this applicant happens to be a practicing, self-acknowledged homosexual who decides in hopes of bettering his chances for the position, to falsely represent himself, he might

successfully pass as "straight." Even if detected, he might be given sympathetic consideration from the neo-Freudian, homosexuality-is-pathology, analyst/interviewer, who would interpret the applicant/patient's masquerade as an appropriate posture for his disease. The patient's shame about his condition would be consistent with the psychoanalytic viewpoint that the homosexual really wants, instinctively, to be exclusively heterosexual. The admitted ("committed" or "overt") homosexual is far more exotic, controversial and threatening to the traditional psychoanalyst than one who exhibits the more familiar ego-dystonicity, however severe, even if that dystonicity is arguably cultural in origin. Closelyness can be tolerated in a way that an "uppity" positive and proud attitude will not be.

If the applicant poses as straight, on the other hand, he also runs the risk of being diagnosed as an ego-dystonic homosexual by an enlightened, nontraditional psychiatrist.

I have been a practicing homosexual throughout my adult life. I cannot claim to be devoid of any trace of ego-dystonicity, though I would argue its cultural genesis. These conflicts notwithstanding, I feel that an open, honest admission and acceptance of my sexual orientation is an appropriate step in the direction of optimum psychological well-being and productive social integration. My thinking seemed to me to be consonant with the earlier quoted statements of official psychiatry. While I at no time sought to make a confrontational issue in interviews of my sexuality *per se* and at no time intended to suggest that it is com-

years." . . . "Statistics on the efficacy of therapy? You sound like a schoolboy looking for magic." There was nothing controversial here. Dr. Biebermeier was simply an incompetent, arrogant, dangerous, *mal-practicing* shyster!

At the University of Centerville, I first interviewed with the department's chairman, Dr. Sacheritis. He asked few questions but encouraged my responses with silences of varying duration and intensity. "Why the University of Centerville?"

I explained that the institution's reputation was outstanding and would give me a broad exposure to the most important and up-to-date methods of psychodiagnosis, psychotherapy and psychopharmacotherapy.

"But why Centerville?" "There are other fine institutions in other locations."

I then indicated that I wished to relocate to Centerville, previously my home, for personal reasons.

"Personal reasons? . . ."

"Yes. I have many relatives and close friends here."

"Larry, you're not married. Is that correct?"

"No. However, I'm deeply involved with someone here in Centerville. We would like to be together."

" . . . Someone? You mean, a woman?"

"No, a man." Without any hesitation, I then explained the situation my lover and I were in.

Psychiatry on Trial

pletely untroubled, I did not feel that it would serve any constructive purpose to create or perpetuate elaborate fictions about myself. Finally, I can't help but be proud of my homosexual roots — an astonishingly rich legacy of artistic and intellectual contributions to culture, possibly unparalleled by any other classification of human beings. These achievements were made at a bloody cost and required courage and indomitable honesty, evidence of the inextinguishable will to survive and to be self-actualized in the face of unspeakable dangers.

With the above reasoning and frame of mind, I interviewed for positions in several different psychiatric residency programs. My story follows.

My decision to enter Psychiatry was among the most difficult of my life. Already trained and earning a good, comfortable living as a doctor in another specialty, I would be going backwards, by choice, to a much lower salary and apprenticeship working conditions. I had a mortgage and other major financial obligations I could not be certain of supporting at the reduced income in these times of runaway inflation. In addition to these and the aforementioned conflicts surrounding revealing my homosexuality, my decision was complicated by other considerations.

First, the precarious health and uncertain future of Psychiatry as a medical specialty. Although I have found Psychiatry to be incomparably fascinating, I do not have a very clear sense of what I, as a psychiatrist, would be doing in ten years. Much of the work currently being performed by psychiatrists will actually be taken over by paramedical professionals under supervision. Also, many of the different kinds of therapy, especially psychoanalysis, are the objects of increasingly critical public and scientific scrutiny.

Another crucial consideration was the location of the training program. My lover and I celebrated our first anniversary this fall. He is a marketing consultant who has worked hard, with limited means, to establish his own business. He, and I with him, are proud of its success. At present, this business is inextricably based in the greater Centerville area. Although Emerald City had always seemed the promised land and would be our preferred home, Centerville was the necessary compromise and acceptable second choice. We have committed ourselves to one another and remain determined to share our lives — together.

Finally, I wondered how I should describe my prior experiences with therapy, as I would certainly be asked to do. For the greater part of my internship, I saw a psychiatrist with a psychoanalytic background and impressive Harvard credentials. My own resistances and defences notwithstanding, Dr. Biebermeier's gross homophobia, startling ignorance of the nonpsychiatric and psychiatric literatures on homosexuality, and transparent lack of empathy were truly eye-opening. "Homosexuality is a disease!" . . . "There are only two things known about homosexuality for sure: narcissism and sexual infantilism." . . . "Marching in a 'gay pride' parade? Wouldn't that be masochistic?" . . . "Trust me. I know! I've been doing this for twenty-six years." . . . "You want to get into the very specialty you're criticizing. Isn't that masochistic?" . . . "You should continue your private practice so you can afford the therapy you're going to need for the next five to six

There was a long pause. . . . "Larry, I'm in the midst of my third psychoanalysis." His eyes implored, "Do you have *any* idea what that means?"

Interviews were concluded. I was told to expect a mailed response within the next six to eight weeks. Despite several telephone calls, it never arrived.

The next day, I interviewed at Midwestern. Its catchment area (the community it serves) is probably the city's richest in terms of cultural and ethnic variety. The training I would receive there had been described to me as relatively eclectic. The morning sessions with the residents did not seem eventful at the time. Naively, I had not realized that the University of Centerville and Midwestern departments were in regular intercommunication. I recall the following dialogue with one of the second year residents.

"Do you have any other questions, Larry?"

"No important ones . . . What is your on-call schedule like?"

"Although call nights are usually very busy and taxing, they are also infrequent — about twice a month, on the average." With a sarcastic edge that seemed to me inappropriate, he added, "We have a philosophy here. We never let our work interfere with our play — in my case, tennis. We try not to take things too seriously."

My final interview at Midwestern was with Dr. Reinstein, the Director of Residency Training. Earlier that day, I had spoken to his secretary and had asked her several questions about the program. I wanted to know how many "resident slots" were available at the second year level (the year for which I was applying). "Two," I was told.

As I sat down in Dr. Reinstein's office, I was loudly and irritably addressed as follows: "Larry, what does your mother think of you?"

"What do you mean?"

"How do you see yourself?"

I answered all questions as simply and as straightforwardly as I possibly could. "My mother of course loves me, sometimes criticizes me for being too serious. Like many, she has observed that I am intense, and tend to be cynical." The remaining questions were hostile and insinuating, by now predictably so. My answers were defensively bland.

As I left his office, he advised: "By the way, Larry, we don't have slots here. If we decide to offer you one of the vacant positions you will be contacted."

I received a letter some ten weeks later. "The resident vacancy for which you applied has been filled by one of the other candidates."

Centerville wasn't looking good. Nevertheless, State University, where I had attended medical school, had a large, distinguished department in the heart of the city's medical center. Although the department was dominated by old-guard psychoanalysts, such a large, state-supported program, bearing the official recognition of the APA, and including some of that body's highest officers on its staff, would, I hoped, accommodate some of the younger (more scientifically valid) explanations of human sexual behavior. There, I explained to Dr. Wiener, the Director of Residency Training, my aforementioned reasons for investigating the Centerville area. He suggested that the

residency was quite stressful and that a close sustaining relationship was crucial. I agreed, indicating that I was fortunate to have such a relationship — an important consideration, in fact, in my seeking to train in Centerville.

"Can you tell me about this relationship?"

With some weariness doubtless apparent in the tone of my voice, "What would you like to know?"

Long pause . . . "Dr. Wiener, I'm homosexual. The relationship that I've been speaking about is with another man. He's a successful young marketing consultant whose business is, at present, inextricably Centerville based. We would like to be together." Pause. "Dr. Wiener, I've made every effort in my interviews to avoid the subject of my sexual orientation. Just as your private life is no business of mine, mine should not be of interest to you. However, if pressed, as has been the case here, I will speak the truth. To do otherwise would suggest that I am ashamed of who and what I am and that, according to Psychiatry's official reasoning on the subject, would be inappropriate."

Later that morning, I interviewed with Dr. Hymen. During my medical school years, Dr. Hymen had been among the most active of the program's psychiatrists in the training of students. He was regarded by many as articulate and entertaining, and was several times given awards for excellence in teaching. There were, I recall, a few dissenters (as there always are), mostly "hippie" types. They complained that Dr. Hymen's lectures were filled with double-talk and characterized by amoral

Psychotherapy (sī-kō-thēr'a-pī), the

name applied to forms of mental healing that have recently come into prominence, especially to the methods of the Emmanuel Movement and Christian Science. Psychotherapy has its basis in the power of suggestion, and cannot be said to be a new science, since Esculapius and other early physicians and philosophers recognized the power of mind over body.

The Emmanuel Movement derives its name from the Emmanuel Church, Boston, where in 1906 the rector, Elwood Worcester, first organized a class for the treatment of nervous disorders. The rules provide that the sick are to be received only after examination by a physician. While the Emmanuel Movement declares the active agent in all recoveries to be faith, it makes free use of subsidiary aids, such as electricity. See *Christian Science*.

prudery that seemed paradoxical for a psychiatrist. At the time, these malcontents seemed unkind, and certainly unfair, in their remarks about his short stature and its possible relationship to a Napoleonic psychology. Equally ungenerous were the titers about his frequent outbreaks of psoriasis (thought by many to be the prime example of psychosomatic illness). In all, though, Dr. Hymen was well-liked by the predominantly rural, inter-midwestern-state student population. His only rival for their affections and esteem (and the yearly popularity awards), in fact, was a former chief of Obstetrics there, a Dr. Wurmwurf.

Dr. Hymen gave the appearance of being happy to see me. My initial positive impression, however, was almost immediately undermined by his absent-minded overloading and subsequent, messy, hissing spillage of a "Mr. Coffee" machine. I pretended not to notice. "As I recall, Larry, you were quite friendly with Dr. Wurmwurf."

"Yes. He is a man of exceptional intellect and sensitivity. My communications with him were most enriching. I understand that he has left State to join another department."

Dr. Hymen then candidly admitted that Dr. Wurmwurf's resignation had been angry, abrupt and the source of much bad feeling at the medical center. In the course of this quite inappropriate, gossipy dialogue (I was not the interviewer and did not feel it proper to keep trying to change the subject), it became apparent that Dr. Hymen, like perhaps too many others, had been the pricked, eventually punctured target of Dr. Wurmwurf's notoriously rapacious wit. My silences were of varying duration and intensity. I tried to make them appear sympathetic. With coaxing, I confided that Dr. Wurmwurf's interpersonal relationships often seemed troubled. "His messianism was very much what someone has described as a type-specific psychology of the short-statured male" (Like Dr. Hymen, Dr. Wurmwurf was no more than five feet five inches, or so. However, the tactlessness of my observation was completely unconscious.) Dr. Hymen's talk of Dr. Wurmwurf was relentless. Towards the conclusion of our session, Dr. Hymen showed me his hand: "Did he ever try to go for your penis?"

I was thunderstruck. I must have turned lavender.

Mercifully, the subject was changed . . . at least, somewhat. Dr. Hymen now suggested that Dr. Wurmwurf's genius, especially as evidenced by his spectacular knowledge of music, was a fraud.

We discussed contemporary cultural events — films, literature. He volunteered that a recent film, Woody Allen's *Interiors*, was one of the finest he had ever seen. . . . "super!"

The ensuing transition in our conversation from Woody Allen to William Faulkner seemed abrupt. Dr. Hymen was confident that Faulkner's artistic productivity would have been greater had he been cured of "neurosis."

As I left the interview, Dr. Hymen expressed his good wishes: "I hope everything turns out *straight* for you, Larry." Ten days later, I was notified that State would not be able to offer me a position in its program.

In Emerald City, I interviewed with several departments before

finally being offered a Residency position at American Presidential Dynasty Hospital. There, I was not asked about my private life and my homosexuality was not specifically discussed. These interviews were disarmingly friendly, genuinely, rather than just apparently so. There, I was treated like a human being, even though my homosexuality could be inferred on the basis of the biographical material I had submitted and on the basis of my stated professional interests.

Earlier, I had interviewed at the Episcopalian Samaritans Hospital. A friend in the program there had apparently been accepted despite his open admission of homosexuality to the department's acting chairman, Dr. Edtbergler. I was asked about my relationships. I explained that my lover lived in Centerville, where I had also applied. I was not looking for sympathy and, still trying to avoid controversy, I emphasized my positive feelings about Emerald City and Psychiatry even though this would mean a separation of indefinite length for me from my lover. I expressed my sincere hope that I could adapt to this situation if there were no alternatives. For the time being, my profession would have to become that much more important.

"Well, I'm not sure that I could agree that one's profession can adequately compensate the absence of a close, sustaining relationship." Pause. "How do you think your being homosexual would affect your being a psychiatrist?"

"My homosexuality gives me the special perspective of knowing what it means to be considered deviant or sick by one's culture and what it means to have internalized those negative attitudes. Consequently, I feel a special sympathy for all those who live with social censure, because of some culturally defined, rather than scientifically proven, deviation or aberrancy of mental functioning. I regard the mental patient, in general, as a fellow human being with whom I can identify. I have known something of his isolation and his pain."

"Is homosexuality your only interest in psychiatry?"

"Of course not. But just as a black resident might be more likely to eventually work with black people, I would be more likely than many to work with homosexuals."

"You mentioned that you're writing a paper on sadomasochism."

"Yes. After some review of the psychiatric and sex research literatures, I'm tentatively of the conclusion that while sadomasochistic behavior may in many instances be expressions of infantile sexuality, it is not clearly always so, and does not relate any more consistently to homosexuality *per se* than to heterosexuality."

"I disagree." (Disagreement implies the orthodox psychoanalytic viewpoint that homosexuality and sadomasochism are both, universally, infantile sexual behaviors. *Analysts believe that homosexuality is, universally, the acting-out of infantile, sadomasochistic drives and conflicts.*)

After much discussion and apparent encouragement, I was then asked to return for a follow-up interview. At the conclusion of that session, I was advised that I would hear from the hospital within two weeks. Nine weeks later, I received the following letter:

We have decided not to accept your application. Our decision was based on our assessment that you did not meet the standards for residents entering our program in terms of capacity for psychological thinking. Such a standard may seem vague and subjective, but it is one on assessment of which we must make. Giving you a reason for our decision may be gratuitous, but having talked with you at length, I thought it important to provide you with some idea of our thinking on this matter.

Psychiatry's verdict on "coming out" within its own ranks, like Psychiatry's verdict on homosexuality, is ambivalent. Officially, the homosexual is no longer considered to be, *prima facie*, mentally disordered. Unofficially, however, the orthodox psychoanalyst-inquisitor renders a *prima facie* verdict of guilt-by-association. Through Trial By Ordeal, a confession is extracted and the defendant-faggot is sentenced to burn in the very ostracism he is said to seek as a manifestation of his "pathology." ("The masochism of the homosexual often takes the form of, and is experienced as, the masochistic pleasure of social and moral censure and of loss of personal dignity because of homosexual behavior." — Socarides, 1978). The jury of inquisitors that alleges the homosexual to be incapable of loving, mature relationships with long-term commitments belittles, even prevents, any attempts at their establishment. In other words, since the homosexual is incapable of maturity, he is forbidden to exhibit mature behavior. Because he is infantile, he is forbidden to be an adult. It's like saying that poor people are poor because their natures predispose them to be so. Therefore, their denied access to wealth, opportunity and resource is justified. It is also like saying that Jews, like women and homosexuals, are masochistic because they have endured so much suffering. They must want it. It must be self-induced. The Jews, not the Nazis, were to blame for the Holocaust.

Psychiatry is in the middle of an identity crisis. It would appear that like some of the other, younger disciplines involved in the study of human sexuality, psychiatry will broaden its understanding of "normal" psychosexual development as it approaches its own maturity. For now, the direction of that identification is uncertain. But the release of Socarides' "new" work (to say nothing of Otto Kernberg's reclassification of homosexuality along a continuum of "pathological narcissism") suggests that orthodox psychoanalysis will continue to be both regressive and malignant.

A recent editorial in the *American Journal of Psychiatry* suggests that the badly fragmented specialty should return to the medical model of human behavior in the training of its students and residents. However, in the opinion of at least one expert, E. Fuller Torrey (*The Death of Psychiatry*), such a reorientation will not prove tenable. "In the final analysis, we must abandon the medical model of human behavior and allow psychiatry to die because the medical model does not fulfill our needs. Perhaps, then, psychiatry is presently dying because people for the first time are becoming aware of the possibilities of other models to explain irrational human behavior."

In the final analysis, perhaps psychiatry's future identity is to be found here. That is, if it continues in its attempted regression to a medical model, perhaps the final state of (at least, psychoanalytic) Psychiatry will involve its complete transfiguration.

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Theater



Children of the '60s

Kennedy's Children

By Robert Patrick. Presented by The Collective Artists Theater at The Boston Arts Group, 367 Boylston Street, Boston, MA. Directed by Rob Lindblom. With Nina Tassler, John Coughlan, Missy Mellor, Jerry Levine, Sarah Zinsser, Rick McDermott. Until Aug. 26.

By Michael Bronski

Robert Patrick's play *Kennedy's Children* is an amazing *tour de force* that manages to be moving, witty, intelligent, and theatrically audacious without ever missing a beat. Set in a bar on the Lower East Side on Valentine's Day, 1974, the play consists of five characters and a silent bartender who serves their drinks as they tell us their stories in alternating monologues. There is no interaction between the players; they barely seem to recognize one another's existence.

The five characters have come to the bar this afternoon to avoid the rain and to lose themselves in drink and thought. Wanda, a thirtyish teacher's aide, sits at her table with her school books and reminisces about the Kennedys. Her entire life revolves around their myths and press releases and she is particularly upset about all these stories, coming out now, about their personal lives. Sparger is a fag and long standing member of the off-off-off-Broadway community. He was there when it started, has watched it change and fall apart, hates what it has turned into and still performs in twelve shows a week — usually some "theatrical experiment" in the basement of an Episcopal Community Center. Mark is a Viet vet, speed freak, heroin/methadone addict, who just sits and reads from his private Nam journals and attempts to make sense of his life. Carla is 27 and a failed sex goddess. Although she has convinced herself that it's not that she's failed, it's just that the world hasn't bought it yet. She is smart and articulate — perhaps more than will make her happy. She knows the world has changed and her ideal is no longer viable: "I wanted to be the

next one to stand radiant and perfected before the race of man . . . I wanted to give meaning to my own time . . . the golden flower, the best of the universe made womankind, the living sacrifice, the end." Rona was 15 in 1960 — she has been through the Students' Peace Union, SNCC, SDS, free speech, Cuba, LSD, community organizing, voter registration, riots in Harlem, San Francisco, hippies, and anti-war rallies. At 27 she's married to a junkie (they met in Cuba) and comes in here to get drunk and usually ends up "picking up a black boy — it's not that blacks are any sexier than whites — it's just that there are so few straight white boys left."

What is amazing about *Kennedy's Children* — as a play — is that it manages to be both highly dramatic (each character has her/his own unmistakable voice, each nuance is perfectly chosen and suited, each separate monologue, each character's whole piece, and the whole play itself, are orchestrated in a way that is rhythmically perfect) and a highly intelligent commentary on the moods, trends, and social changes of the sixties. Not only how Viet Nam affected people, but what happened to sex roles, how and why the theater scene changed, what drugs meant to people, how people — lots of different people — lived.

But it is a mistake to think of the play as a nostalgia piece (or even negative nostalgia); Carla says "that's just people trying — so desperately — to locate some meaning in their own time." And anyway, she adds, "the seventies are just the garbage of the sixties." For all of its brilliant dissection of the phenomena of the sixties, *Kennedy's Children* is about the failure of belief. For Carla, it was Marilyn Monroe; for Wanda, the Kennedys. Rona wanted to change the world; Sparger found meaning, love, and life in his theater; Mark turned to drugs and eastern religion to understand the mire and horror of Viet Nam. These are five people who have attempted to see something better, and to strive for it, and who have all realized that

— to some degree — their ideals were everything that they needed. More than anything else, *Kennedy's Children* is a play about loss, the painful loss of some transcendent ideal, some person, some idea that no longer sustains. The play ends with the characters at the crossroads of realization.

Kennedy's Children is a very difficult play to perform: there is almost no interaction on stage; in fact, there is very little action on stage. The performance must be able to set and keep a mood, and can capture the audience only with direct monologue. The Collective Artists Theater has done very well on both these points. The set is useable and convincing, the lighting is effective in giving subtle highlighting, and the use of background music (from a jukebox) is extremely effective.

What the C.A.T. group has managed to do — making the play even more effective — is find the nervous, bitter, and angry subtext beneath the theme of loss. The Broadway production, of several seasons ago, left the audience and most of the characters with a sense of despair and of resignation. This production has energy, a real sense of pulsation beneath the play's placid facade. The anger comes not only from disappointment, but from the knowledge that things change, and if you haven't, it is both inevitable and avoidable; that you are simultaneously the product and creator of how you live.

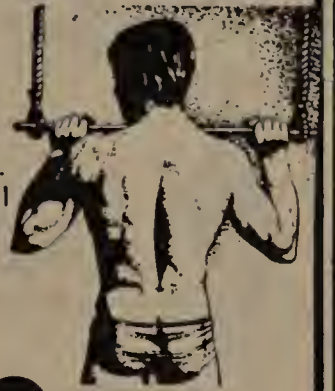
The cast of *Kennedy's Children* is uniformly excellent. The play is so malleable and open to interpretation that it is impossible to think of any version as definitive. This cast, as an ensemble, could not work better together (even though the characters don't talk to one another).

Robert Patrick has been playwright in residence with the company for this production and has done some rewriting of the published script (and earlier production). In a typically slow Boston theater summer *Kennedy's Children* is quite breathtaking. It has all the wit, imagination, and verve that anyone could ask for.

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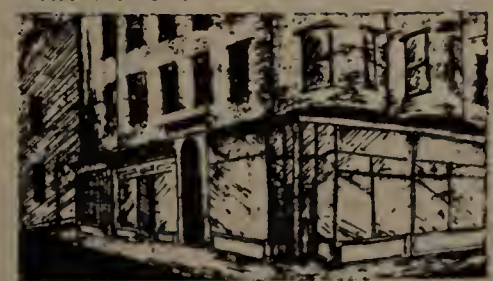
NGTF is seeking applicants for the position of Media Director, to replace Ginny Vida, who is resigning effective October 15, 1979. The Media Director is responsible for public relations for NGTF; lobbying national media for fair and accurate news coverage and positive portrayals of lesbians and gay men; editing *It's Time*, NGTF's newsletter, and other NGTF publications; and acting as a general resource to the national media on gay issues.

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Odyssey of a Unicorn

By Nancy Walker

Yes, Virginia, there is a Nancy Walker. There may not be real unicorns sailing about the Near East on real Odysseys, and braving the tempestuous waters between Scylla and Charybdis or fending off the wild advances of the Sirens, but dammit, there is a Nancy Walker, and I am she. Greg Jackson's article, some time ago, was intended to be funny, as are many of these columns, and, like many of these columns, it was mistaken for truth by a number of individuals. I paid no attention to the reaction to his piece because it was *his* piece, and I found it rather amusing myself. It made me want to stop paying my bills on the basis of non-existence. Try telling that to the IRS, for instance.

Then, a couple of week-ends ago, when I was in Newport, a friend told me that several women she knew didn't believe I was real, and my poor friend was stuck trying to explain that I was real because she knew me. Let old Descartes chew on that one for a while. OK, "*Je pense, donc je suis*," or however you want to put it. "I eat, therefore I am," somehow suits me better.

Meanwhile, during the past few weeks, all kinds of wild and wonderful things have been happening to this unicorn, along with the usual bloody and not so bloody battles that take place periodically in my life.

We bought a car! It's not so good as a ship for Odysseying, but it is better, I hope, for sight seeing. This, like every other major event in our lives, has been accompanied by much dickering back and forth between my beloved and me, as well as the requisite library research, conducted exclusively by my sober second half. This involved copious photocopying of Consumer Reports, and hours of serious contemplation. We wanted a vehicle that got maxi-

mum mileage on regular gas, with minimum anxiety production, at the lowest possible cost. Sounds simple. Right?

We narrowed the field down to Datsun 210, Mazda GLC and Honda Civic, CVCC — all sub-compacts supposedly capable of 35+ MPG, etc. etc. You could, theoretically, purchase one of these cars, new, for around \$4,000, up ("up" being the key word, please note). That's \$4 down, and \$39.96 a year, plus tax and carrying charges, for a hundred years.

I began to panic. A new car??? In Boston??? Naked on the streets of the Back Bay where cars are stolen with stunning regularity and crashed into with stunning force???

It became apparent that buying a new car would bring on immediate hypertension, ulcers and nervous prostration, so we went off on a different tack. I wanted a pre-dented car with a nebish aspect that would appeal to no one except other nuts like me who treasure things with no resale value.

Let me tell you, a little ignorance goes a long way. It can get you all the way to the poor house, but it's not likely to get you back. My precious and I know zero about cars. We have internalized all the fears about rip-offs by knowing and profiteering auto-mechanics who are out there just waiting to pounce on poor unsuspecting creatures like us. We assumed that all used-car dealers had horns sprouting from their foreheads and would smell us coming and rub their hands in gleeful anticipation. What to do??

My lover has a cousin, Michael, who lives in New York — Queens, to be exact. He is an electrical engineer whose real love (not everybody can be gay) has always been automobiles. He can take them

apart and put them together, and make sick ones whole, so we decided to ask Mike what to do about the car.

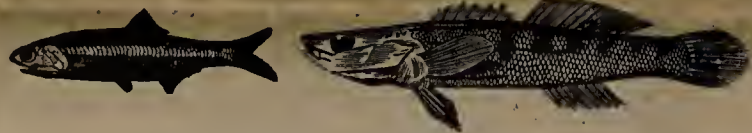
Instantly we slid from \$4,000 for a new car, to \$2,500 for a used one, of any of the three categories mentioned earlier. Mike decided that the Mazda was the only one possible at the price we wanted to pay, and he agreed to look for one in New York, check it out, put a deposit on it, and let us know. This precipitated a series of lengthy long-distance calls, and much more acute reflection on my part.

How the hell were we going to get through all the legal red tape and mumbo jumbo connected with buying a car in New York and bringing it to live in Boston? What about sales taxes, excise taxes, registration, insurance? Wouldn't all that involve endless time which we don't have, and more money which we don't have either? The whole idea of buying a car remote controlled from another state began to take on gothic proportions.

Now we conclude that \$2,500 is too steep, so we call Michael again and tell him to look for something real cheap, but safe, and oh, yes, economical to operate. The hell with the Mazda. So much for research. We are now free-ranging over the entire automobile gamut. With Michael doing the piloting long-distance. Worse yet, we're in the midst of a gas crisis, and Mike can't get the fuel for his car to go and look for one for us.

By this time I am freaking out because it is getting late, and the summer is rapidly oozing away from me in goblets of perspiration. The bright notion to acquire a car in the first place had come from a great personal urgency to have mobility, to be able to go places and bestow my incredible self on a

Continued on Page 13



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Continued from Page 12
chosen few without depending either on friends, who have their own lives to live, or public transportation which is expensive, inconvenient and crowded.

No sooner did we make the momentous decision to become the proud parents of a bouncing, baby car, than the gas crunch struck with all its fury, sending prices up and my spirits way, way down. Hanging fire while Mike looked for something suitable was becoming unbearable, and all I could do was hear the ticking of the clock, and tremble.

My lover and I have not had anything resembling a real vacation since 1969. I persuaded her not to work this summer so that we could "loaf and invite our souls." We've never travelled, never seen this country, let alone Europe, so I proposed a trip to the West Coast (probably by way of every gas station between here and California. I never did find out how to construct an adult portapotty). This would depend on getting a car. The car would depend on gas to make it go. The gas crisis, the car cost, Michael, etc., etc., etc. Everything was turning into a bad dream.

And then we went to spend the last weekend in June with dear friends in Sharon, MA (a married couple I've known for over 20 years), and on Sunday morning, July 1, when their copy of *The Sunday Globe* materialized, my lover had a sudden seizure of impromptu madness and said, "Let's look at the used car ads and buy a car." Caution, research, time, long-distance and Michael have just flown out the window.

We sit at the breakfast table devouring the ads. Aha, there's one we can afford. \$395, but does it have wheels? We upgrade immediately — \$595: "needs work." So do I. Let's pass on that one. \$700: "1969 VW, dependable transportation. 30 MPG. Some body rust." A Cambridge telephone number was included.

Here's something you have to

understand before we go any further. I am Jewish. From NY Jewish. That's bagels, lox, cream cheese, Zion Kosher Frankfurters, and Nathan's Famous, Jewish. And that's a lotta Jewish. I loathed with a passion, all my life, anything remotely smacking of Nazi Germany, and therefore it never crossed my mind that there could be a VW in my future. I didn't want any part of Hitler's "peoples' car." By the way, being gay should turn all of us off VWs for the same reason, so I was doubly firm in refusal to consider the blasted bug.

Well, there I was with the rightest car, practically, (assuming it ran), and the wrongest one, spiritually. Reason, for once, won out over sentiment. Since this was a used car, the Germans already had their money (besides Hitler's dead, etc.) and wouldn't get any of mine. Also, the VW is a good little car, and, if it works out, it will provide the delicious irony of a Nazi conception, benefitting one of the people those very Nazis tried to exterminate.

We made one quick call to Michael who said, "(a) It's overpriced; (b) it will cost \$300 to replace the front end if it's rusted out; (c) good luck."

After weeks of blood, sweat (mostly sweat) and tears (quite a few of them too), we made an appointment, on the spot, to see the car that afternoon. Our good friends drove us to view the magnificent chariot in all its rusty splendor. The front end had already been replaced. The engine seemed fine (what do we know?). Eddie, who had owned a 1956 VW beetle when he was young and just as Jewish as I, drove it around the block and said, "It's wonderful, but the body's gonna fall off." So we put a down payment of \$50 on the car, with the promise that we'd take possession of it the following Thursday, July 5.

Since that fateful day our "Doodle Bug" (her middle name is likely to be "Stonewall" in honor of her birthday and our peculiarities) has been adopted by a

large segment of the gay community. Current and ex-VW owners come obligingly out of the woodwork and offer sound suggestions to us two new mothers.

The car came complete with its own mechanic who really doesn't seem like the money-grubbing monsters of my nightmares. (The previous owner had used this mechanic's services for the three years of her stewardship of our dark green buggy, and she raved about his abilities and cooperative attitude), and it has managed to pass inspection despite at least one iffy tire. The holes in the fenders give it a light, airy feeling. It gets decent mileage, and, best of all, it gives us freedom to move about, restricted only by our purse and gas availability.

Since taking ownership of our bugness, we have joined AAA and acquired 500 pounds of maps, trip ticks and emergency booklets, and we have learned how to get to Cambridge. We have inundated our mechanically informed friends with questions about every thing from clutches and shifting (I can't find first or second gear, which creates minor problems in toll booths, and she doesn't like to get into fourth early enough) to tires, tires, tires. We still haven't replaced Doodle Bug's shoes, and we are already walking compendia of misinformation about radials, bias plies, polyglass tires, and dynamic, static and high-speed balancing.

We carry extra oil, spare fan belts, windshield wipers, flares, flash lights (half a new car in the trunk, which is where the engine ought to be), and blankets in case we have to sleep in the car when we thrust ourselves upon unsuspecting friends.

So far we have driven to Contoocook, NH; Tiverton, RI; West Yarmouth, MA; and Kennebunkport, ME; plus 30,000 times around Beacon Street looking for a parking space.

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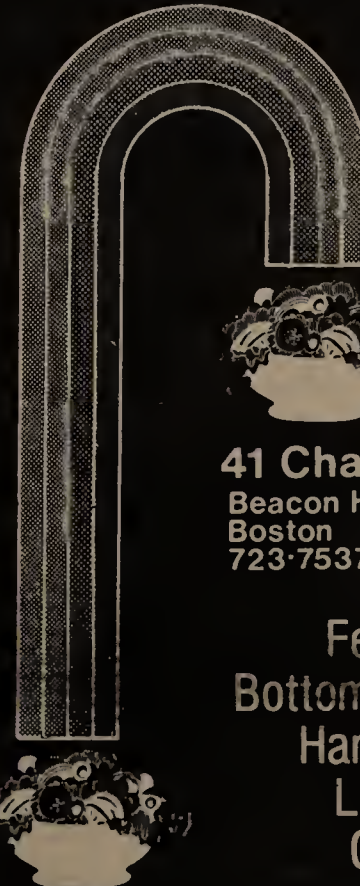
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FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

MODUS OPERANDI, a bi-monthly small press literary magazine, sample copy \$2.00. We also publish quarterly poetry anthologies. Sample copy \$3.00. M.O. Publishing Company, 14322 Howard Rd., Dayton, MD 21036. (9)

Guardian, Independent radical news-weekly, covers black, women's, gay struggles and liberation movements around the world. Special offer: six weeks for \$1. Guardian, Dept. GCN, 33 W. 17 St., NYC NY 10011. (c)

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BOSTON AREA

(Area Code 617)

Access (Cambridge Hotline)	661-3900
Am Tikva, P.O. Box 11, Cambridge, MA 02138	524-1890
BU Gays, c/o Program Resources Office George Herman Union, Boston University.	
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141	491-0968
Cambridge Women's Center	354-8807
Chiltern Mountain Club	227-6167
Civil Liberties Union of Mass.	742-8020
CLEARSPACE: a community center for lesbian women and gay men.	
485 Mass. Av. Cambridge	876-0215
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139	492-6450
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dignity, 355 Boylston St., Boston 02114	536-6518
Esplanade	787-1084
Fag Rag	661-7534
Fenway Community Health Center	267-7573
Friends (Quaker) for Lesbian and Gay Concerns	776-6377
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay Alcoholics Anonymous	426-9444
Gay AIAnon (alcoholics)	843-5300
Gay AIAnon, Greater Boston	471-6884
Gay Business Assn., 21 Huntington Ave. 02116	247-3431
Gay Community News	426-4469
Gay Hotline (6-12pm, Mon.-Fri.)	426-9371
Gay Legislation, Suite 407, 739 Boylston St., Boston 02116	
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167	661-4059
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117	
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 179	287-1900x2169
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	426-9371
Gay Speakers' Bureau, P.O. Box 2232, Boston 02107	354-0133
Gay Way Radio (WBUR, 90.9FM)	353-2790
Gender Identity Service	864-8181
GLAD (Gay and Lesbian Advocates and Defenders, 2 Park Sq.	426-1350
Glad Day Book Shop, 22 Bromfield	542-0144
Good Gay Poets	445-8550
Harvard-Radcliffe Gay Student Assn.	498-6967
Hlt Parade, 85 Appleton	536-9876
Homophile Community Health Service	542-5188
Integrity, P.O. Box 2582, Boston 02208	262-3057
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lambda of Middlesex, P.O. Box 1165, Framlingham 01701. Nites & weekends	429-6593 964-3342
Lesbian and Gay Parents Project 21 Bay St. Cambridge 02139	492-2653
Lesbian Liberation, c/o Women's Center	354-8807
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm)	354-8807
Lutherans Concerned for Gay People	536-3788
Robin MacCormack, Mayor's Office	725-4003
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Camb.	661-0451
Metropolitan Community Church	523-7661
MIT Gays, Rm. 50-306	253-5444
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139	661-8898, 661-6351
National Organization for Women	661-6011
99 Bishop Allen Dr., Cambridge 02139	
New Words, 186 Hampshire, Cambridge 02139	876-5311
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.	
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108	
Outreach Institute Kenmore Sta. Box 368 02215	277-3451
Parents of Gays	542-5188 (days) 426-9371 (nights)
Project Place	267-9151
Red Bookstore, 136 River St., Camb.	491-6933
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Fr. Paul Shanley (Exodus Center)	333-0144
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	661-0244
Tufts Gay Community, c/o Student Activities Office, Medford 02155	628-5000 x79
Tufts Women's Center	
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108	742-2101
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1311
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2300

EASTERN MASS.

(Area Code 617)

Christian Community Church,
112 Emerson St., Haverhill 01830 363-2286

Dignity Merrimack Valley
P.O. Box 348, Lowell 08853 851-6711

Everywoman's Center, Box 949, 14 Center
St., Provincetown 02657 (4-6pm)

Gay People In Medicine,
23 Dover St., Worcester 756-9385

Lesbian Support Group, Mercy Otis Warren
Women's Center, 298 Main St., Hyannis
02601 771-6739

Martha's Vineyard Gay Group
Montachusett Gay Alliance,
P.O. Box 262, Fitchburg 01420 627-8097

New Bedford Women's Clinic
North Shore Gay Alliance
Box 806, Marblehead 927-2605

Origins, Inc., A Women's Center
169 Boston St., Salem 01970 745-5873

Provincetown 24-Hour Drop-in Center 487-0387

Salem State Gay Task Force
Salem St. College, Salem 01970 745-0556 (ext. 209)

Survival Crisis Line 471-7100

WESTERN MASS.

(Area Code 413)

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201	447-7818
Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Dignity/Springfield, P.O. Box 1604 Springfield 01101	
Everywomen's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
Help Line	664-6391, 664-6392
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Southwest Women's Center	545-0626
Together, Box 427, Forest Park Sta., Springfield 01108	
Valley Women's Center, Northampton	586-2011

CONNECTICUT

(Area Code 203)

Conn. Gay Task Force, P.O. Box 1139,
New Haven 06505 436-8945

Dignity/Fairfield County,
P.O. Box 348, Belden Sta. Norwalk, 06850

Dignity/Hartford, P.O. Box 72, Hartford
06141 233-8325

Dignity/New Haven, P.O. Box 3712,
Amity Sta., New Haven 06525 436-8945

Eros, Gay Students at Trinity College
c/o Chaplain's Office, Hartford 06106
527-3151

Gay Alcoholics Anonymous, information
(Danbury, Hartford, New Haven,
Waterbury, Westport, etc.) 775-6015

Gay Alcoholics Anonymous, Hartford 522-2646

Gay Alcoholics Anonymous,
New Haven (evenings) 777-8979

Gay Alliance, East. Conn., 37 Otobando
Ave., Norwich 06360 889-7530

Gay Alliance, New Haven (= Gay Alliance
at Yale), P.O. Box 2031, Yale Sta., New
Haven 06520 436-8945

Gay Alliance, UConn, Box U-8, Storrs
06268 486-2273

Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown
06457 347-9411

Gay and Lesbian Alliance,
So. Conn. St. College,
386 Sherman Ave., New Haven 06511 865-2802

Gay Community, Conn. College
P.O. Box 1295, New London 06320

Gay Switchboard, Hartford, M-F 11-2 pm,
6-11 pm, P.O. Box 514, Hartford 06101 522-5575

Gay Switchboard, New Haven, M-F 8-11 pm,
P.O. Box 2031, Yale Station,
New Haven 06520 436-8945

Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738

Gay Youth, P.O. Box 2031
Yale Sta., New Haven 06520 436-8945

George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646

Heartroots Feminist Therapy Collective,
214 Laurel St.,
Hartford 06105 522-2763, 747-5451

Institute of Social Ethics/Gay National
Archives, One Gold St., Suite 22-BC,
Hartford 06103 547-1281

Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646

Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518

Lesbian Rap, New Haven, 148 Orange St.,
New Haven 06510 436-0645

Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta.,
Middletown 06457 347-9411

MCC/Hartford, P.O. Box 514,
Hartford 06101 232-5110

MCC/New Haven, P.O. Box 1273,
New Haven 06505 436-8945

So. Conn. Org. for Human Rights,
P.O. Box 3792, New Haven 06525 562-1000

Women's Center, Hartford, 57 Pratt St.

Women's Center, Hartford, 37 Platt St., Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community College, P.O. Box 1046, Manchester 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510	436-0645
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	436-8945

RHODE ISLAND

(Area Code 401)

PROVIDENCE (Area Code 401)

Brown Univ. Gay Students Assn., 305 Faunce
House, Waterman Ave., Providence 02912
Office hours: Noon-1pm weekdays 863-3062

Dignity/Providence 724-0132
Box 2231, Pawtucket 02861

Gay Help Line 751-3322

Gay Community Services of R.I.,
44 Washington St.,
Providence 02903 751-3322

Gay Women of Brown, c/o Sarah Doyle,
Women's Center, 186 Meeting St.,
Providence, 02912 863-2189

Lesbian Feminist Union, Sarah Doyle Center
Box 1829 Brown Sta.,
Providence 02912 863-2189

MCC/Providence, 134 Mathewson St. 272-9247

MCC Innovative Ministry (terminally ill,
aged and handicapped), Rev. Michael
Nordstrom 272-8482

Providence Gay Group of AA 333-1396

NEW HAMPSHIRE

(Area Code 603)

NEW HAMP SHIRE (Area Code 603)
 Central N.H. Men's Support Group
 31 Union St., Concord 03301 224-7027
 Dartmouth Gay Students' Assoc.
 Hinman Box 5057, Hanover 03755
 Full Circle, monthly feminist news
 journal, P.O. Box 235, Contoocook, NH 03229
 Nashua Area Gays, P.O.Box 3472,
 Nashua 03061 Dave 883-4337
 Lesbian Feminist Collective,
 Box 47, Penacook
 NH Lambda, Box 1043, Concord 03301
 Concord 224-3785; E. Rochester 332-4440;
 Keene 399-4927; Nashua 889-1416.

VERMONT

(Area Code 802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm /	656-4173
Integrity, P.O. Box 11 Winooski, 05404	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Southern Vermont Lesbians/Gay Men's Coalition, 21 Eliot St., Brattleboro	254-8176
Washington County Gays P.O. Box 1264, Montpelier 05602	
Women's Center, P.O. Box 92 Burlington 05401	863-1236

MAINE

(Area Code 207)

Center for Belng, Alternative Counseling Services
South Bristol 644-8619
Malneiy Gay, P.O. Box 4542,
Portland 04112
Wilde-Stein Club, c/o Memorial Union,
U. of Maine, Orono 04473

NEW YORK (CITY)

(Area Code 212)

NEW YORK (Continued)

All The Queens Women, 36-23 164th St.,
Flushing 11358 359-9204

Ass'n of Gay Social Workers,
c/o Gay Switchboard Message Center,
110 E. 23rd St., Suite 502, 10010 777-7697

Chelsea Gay Association
164 W 21st St. #1979 10011

Church of the Beloved Disciple,
348 W. 14th St., 10004 242-6616

Dykes & Tykes
Room 502, 110 E. 23rd St. 10010

Dykes & Tykes Legal Custody Center.
Rm 502, 110 E. 23rd St., NYC 10010 777-8358

FOLKS (FrIends of Little Kids 989-6653)

Gay Activists Alliance,
P.O./Box 2, Village Station 677-0237

Gay Lawyers & Law Students' Group
Postal Address: Law Group P.O. Box 1899
Grand Central Statlon 10017 628-8532

Gay and Lesbian Blind, 110 East 23rd St.
Suite 502, NYC 10010

Gay People In Health Care
74 Grove St. Rm 2RW, 10014 499-1453

Gaysweek, 216 W. 18th St. 10011 929-7720

Gay Switchboard 777-1806

Gay Teacher's Association, 204 Lincoln
Pl., Brooklyn 11217 789-8176/499-1066

Gay Women's Alternative
4 W. 76th St. 10023 532-8669

Gayellow Pages
P.O.Box 292, Village Sta. 744-2789

Integrity-Episcopal Gay Society,
GPO Box 1549, 10001 989-6653

Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017	532-8197
Lesbian Herstory Archives, P.O. Box 1258, 10001	
Lesbian Switchboard 243 W. 20th St. 10010	741-2610
MCC/NY, 201 W. 13th St., 10011	242-1212
Mirth and Girth Club	734-7748
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017	
National Gay Health Collective 55 West 26 St. #402, 10010	725-0114
National Gay Task Force, 80 Fifth Ave., Rm 1601	741-5800
National March on Washington 156 5th Ave., Rm 505, 10010	
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014	677-0237
New York U. Gay People's Union Leob Student Ctr, Rm 810	598-7056
Oscar Wilde Memorial Bookshop, 15 Christopher St.	255-8097
SAGE, Inc. 487A Hudson St. 10014	
West Side Discussion Group, 26 Ninth Ave. (at W. 14 St.)	675-0143

NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus),
34 Chestnut Rd., Delmar 12054
Alternatives Corner
374 Woodfield Rd. W. Hemstead, 11522
(516) 483-2050
Bisexual/Gay Women's Action Line
(516) 791-5565
Broome County Gay Alliance, P.O. Box F-1711
Binghamton 13902
Capital District Gay Community Center (7-11pm),
332 Hudson Ave., Albany 12210 (518) 462-6138
Capital District Gay Political Caucus,
Box 131, Albany 12201 (518) 462-6138
Confide—counseling for transvestites
and transsexuals. Box 56, Tappan 10983
Cornell Gay Liberation
Room 28 Willard Straight Hall
Cornell Univ., Ithaca 14853 (607) 256-6482
Dignity/Integrity/Rochester
42 Tyler House, 17 So. Fitzhugh St.,
Rochester 14614 (716) 232-6521
Dignity/L.I., P.O. 487P, Bayshore 11706
East End Gay Organization,
P.O. Box 87, Southampton 11968
Empty Closet Collective, 1255 Uni-
versity Ave., Rochester 14607 (716) 271-6750
Gay Alliance of The Genessee Valley,
713 Monroe Ave., Rochester (716) 244-8640
14614 or 244-9030
Gay and Lesbian Alliance,
P.O. Box 22740, Albany 12222
Gay Brotherhood of Rochester,
713 Monroe Ave., Rochester (716) 244-8640
Gay Concerns Committee of the
Unitarian Universalist Fellowship
of Huntington, 109 Browns Rd.,
Huntington 11743
Gay Helpline (607) 797-3453
(Fri-Sun, 7:30-10 p.m.)
Gay Liberation Front, U. of R., Wilson
Commons, Rochester 14607 (716) 275-6181
Gay Light Collective, 389 W. Onondaga St.,
Syracuse 13202 (315) 475-6875
Gay Men and Women at
Farmingdale (516) 420-2292
Gay Student Union, S.U.N.Y. (516) 246-7943
Gay Task Force, 713 Monroe Ave.,
Rochester (Mon. 7pm) (716) 244-8640, 244-9030
Hamilton-Kirkland Gay Alliance, Box 80,
Hamilton College, Clinton 13323
Harpur Gay Alliance
SUNY, Binghamton, Box 2000, 13901
Harpur Lesbian Alliance
SUNY, Binghamton, 13901
Horizon — A Woman's Space
77 State St., Binghamton
Lambda Univ.,
Box 131, Albany 12201 (518) 462-6138
Lesbian Resource Center, 713
Monroe Ave., Rochester 14607 (716) 244-9030
Lesbian Switchboard (607) 722-3629
(Mon, 7-9 p.m.)
NY State Coalition of Gay Organizations,
Box 131, Albany 12201 (518) 462-6138
The Other Voice (Gay Publication)
c/o Looking Left, SUNY Binghamton 13901
Parents of Gays/L
c/o Gay Concerns Comm.
109 Browns Rd., Huntington, 11746
Westchester Gay Men's Assoc.
255 Grove St., White Plains, 10601
Gay Hotline (8-11pm) (914) 948-4922

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

To update your listing or to put a new listing into the Quick Gay Guide send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108.

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CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

aug 4 sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets EVERY SATURDAY from noon to 5pm at the Arlington St. Church, 355 Boylston; join us for outings, raps and projects.

Boston, MA — Lesbian and Gay Parents Project training session. See July 28.

Cambridge, MA — ClearSpace Minds and Bodies Workshop. 4-8pm.

Athol, NY — A Woman's Place. We will discuss the relations between racism and sexism as they affect us as women of all ethnic backgrounds. Call (516) 823-9970.

5 sun

Philadelphia, PA — Gay Community Center Coffeehouse at 326 Kater St. from 1-5 pm. Call WA2-1623 for information about other coffeehouse activities throughout the week.

Portsmouth, NH — Regular meeting of Seacoast Gay Men. For more information and location call (603) 431-7877 evenings.

Cambridge, MA — Lesbian and Gay Folkdancing. For location call Dee at 681-7223 or Michael at 492-1339.

Boston, MA — Chiltern Mt. Club hike on Franconia Ridge Trail, Lincoln, NH. Call Bob Randall at 492-6333 (home) or 862-8268 (work).

Detroit, MI — Michigan's 1979 Gay Picnic at Warsaw Park, 20 miles north of Detroit. Contests, dancing, sporting events. Call 752-7171 for more info.

Boston, MA — Women's Freedom Stride. Women, men and children running to protest violence against women and to develop more effective community safety networks. Franklin Park by the zoo. 9am. There'll be a 2 and 6 mile run and a 2 and 6 mile brisk walk.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller-skating EVERY SUNDAY. For details, call: 282-9161.

6 mon

Miami, FL — Latinos Por Derechos of Dade County, will be meeting regularly as of today. Organizing and reports from the Houston Conference on the March On Washington will be discussed. Please contact Jesse Montegudo at (305) 463-9364 for more information.

Boston, MA — Gay Light Support Group for high school and college age women who are, or are considering being, lesbians. Meets EVERY MONDAY from 7-9pm at the Arlington St. Church, 355 Boylston. Join us for raps, projects and outings.

7 tues

Boston, MA — 'Gay Way' (WBUR-FM 90.9) Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

Merblehead, MA — North Shore Gay Alliance (NSGA) regular meeting. John Ward on legal issues. Call 745-9555 for directions. 6pm.

Cambridge, MA — Daughters of Bilitis rap session at the Old Cambridge Baptist Church, 1151 Mass Ave. 6pm.

Boston, MA — Wider Opportunities for Women, 413 Comm. Ave. will offer a presentation of 'Women in Sales' from 7-9pm. Other workshops for the month of August include: Support group for the unemployed job hunter, changing careers and employer contact. For registration info call 261-2060.

White Plains, NY — Westchester Gay Men's Association weekly rap session and social from 6-11pm. 255 Grove St. FREE. Call Gay Hotline (914) 428-4922 for info and other help.

New York, NY — Gay Men's Health Project. Counseling, information, referrals, free VD testing. 74 Grove St. 7:30-10pm.

New York, NY — Identity House. Peer counseling for gay men, lesbians and bisexuals. 6-10pm. 544 6th Ave. 243-8181.

8 wed add

Cambridge, MA — Daughters of Bilitis discussion group for women over 35. Old Cambridge Baptist Church, 1151 Mass Ave. 6pm.

Boston, MA — OUT HERE! Wednesday evening summer rap group organized by and for lesbian and gay youth 14-21. 7-9pm at the Arlington St. Church, 355 Boylston. Join us for an alternative to the bars to meet and talk about our lives.

New York, NY — The Gilnes presents Both Sides of the Closet Door: Movies and the Gay Sensibility. Each Wed. and Thurs. at 6:30pm thru Aug. 30 at the Spike Bar, 20th St. and 11th Ave. Tonight and tomorrow: Fessblinder's Fox and His Friends and Schlondorff's Young Torless. Donations requested.

New York, NY — Lesbian Mother Custody Center. Dykes and Tykes. Legal Custody Clinic, 6-9pm. 110 E. 23rd St. Room 502. Appointments: 780-5777.

Boston, MA — ClearSpace Men's Connections plans a social evening. Meet at 7:15 at 103 Charles St. to attend the ballet at the Esplanade. Call 227-4327 or 676-0215 for more info.

9 thurs

New York, NY — West Side Discussion Group. 'Gay Astrology'. A well-known gay astrologist will analyze the medium as it pertains especially to gay men and women. Unisex. 8:30pm. 26 9th Ave at 14th St. Social hour with refreshments following the meeting. Donation \$2.

Cambridge, MA — Lesbian Liberation is Back! Open leaderless discussion group EVERY THURSDAY from 8-10pm at the Women's Center, 48 Pleasant St. For more info call 354-8807.

New York, NY — Gay Activists Alliance general membership meeting, 339 Lafayette (near Houston). 8:30pm FREE! All are welcome.

Boston, MA — The Collective Artlats Theatre and the Open Door Theatre present Robert Patrick's *Kennedy's Children*, every Thurs. thru Sun. until Aug. 26. Mainstage of the Boston Arts Group, 367 Boylston, 8pm. For information and reservations call 522-5492.

Concord, NH — Womankind Bag Lunch. Topic: Politics of Appearance. Noon to 1pm. 15 Warren St. Free, just bring you lunch.

New York, NY — Comité Homosexual Latinoamericano. Counseling services in Spanish (men and women). Identity House. 544 6th Ave. 242-6138.

Cambridge, MA — Daughters of Bilitis, organization for women, discussions EVERY TUESDAY and first, third and fifth THURSDAYS of each month. 1151 Mass. Ave., Old Cambridge Baptist Church. 8pm. Bring refreshments to share. Call 661-3633 for office hours and activities.

10 fri

Boston, MA — Chiltern Mountain Club. Maine tidewater islands canoe camping. Call Roy Robertson for details. 864-5770 x2577 days, 661-0996 eves.

11 sat

Boston, MA — Lesbian and Gay Parents Project final training session on the legal issues surrounding custody. BU Law School, Room 832. 10am-5pm. Call 492-2655 for further info.

Athol, NY — A Woman's Place. A weekend of discussion on women growing older/wiser. Call (516) 623-9970 or (817) 643-4129 for information.

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets EVERY SATURDAY from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps and projects.

Deerfield, NH — Cookout and meeting of Seacoast Gay Men. For more details call (603) 431-7677 evenings.

Randolph, MA — Bisexual's Picnic and Pool Party at the Randolph Country Club starting at 2:30. Anyone interested in a ride should meet at ClearSpace, 465 Mass. Ave., Cambridge, at noon to form car pools. Call 876-0215 for info.

12 sun

Boston, MA — Gay Recreational Activities Committee (GRAC) is starting a new activity: Roller skating! EVERY SUNDAY! Call 282-9161 for details.

New York, NY — Gay Atheist League of America (GALA). David Thorstad will speak on man/boy love and gay liberation. 350 W. 31st (between 6th and 9th Aves. G.K. Craftsman, 8th floor. 5pm.

Philadelphia, PA — Gay Community Center Coffeehouse from 1-5pm at 326 Kater St. Call WA 2-1623 for information about other coffeehouse activities throughout the week.

New York, NY — Men's rap for gay and bisexual men. Identity House, 544 8th Ave. 243-8181.

13 mon

Cambridge, MA — Lesbian and Gay Folkdancing at Phillips Brooks House in the northwest corner of Harvard Yard. 7-9:30pm. Call Dee at 681-7223 or Michael at 492-1339 for more info.

14 tues

Boston, MA — Gay Way (WBUR, 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests. 8:30-9:30pm.

15 wed

New York, NY — The Gilnes presents Both Sides of the Closet Door: Movies and the Gay Sensibility. Tonight and tomorrow night: Nicholas Ray's *Rebel Without a Cause* and Edward Dmytryk's *Walk on the Wild Side*. At the Spike Bar, 20th St. and 11th Ave. 6:30pm. Donation requested.

16 thurs

New York, NY — Committee of Lesbian and Gay Male Socialists general meeting at the School for Marxist Education, 830 Broadway, 6th floor. 7:30pm. All are welcome. For more info call Robert at (212) 988-3012.

New York, NY — West Side Discussion Group. Steve Rose, PAC Chairperson of GAA will speak on gay militancy: "A Matter of Life and Death." Unisex. 26 9th Ave. 8:30pm. Following the meeting there will be a social hour with refreshments. \$2 donation requested.

18 sat

Boston, MA — The COALITION FOR TAKE BACK THE NIGHT, comprised of many groups and individual women from the Boston area working on issues of violence against women, is calling for a Second Women's March. Assemble in Kenmore Square at 7:30pm. For more info call Gail at 428-8492 or Myra at 482-6806.

Boston, MA/Ogunquit, ME — Gay Recreational Activities Committee (GRAC) is sponsoring a day out of the city and on the beach in Ogunquit, \$6.75 round trip on a bus. Leaving at 9:45am. Call 282-9181 for information and reservation. (First come, first served).

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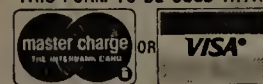
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